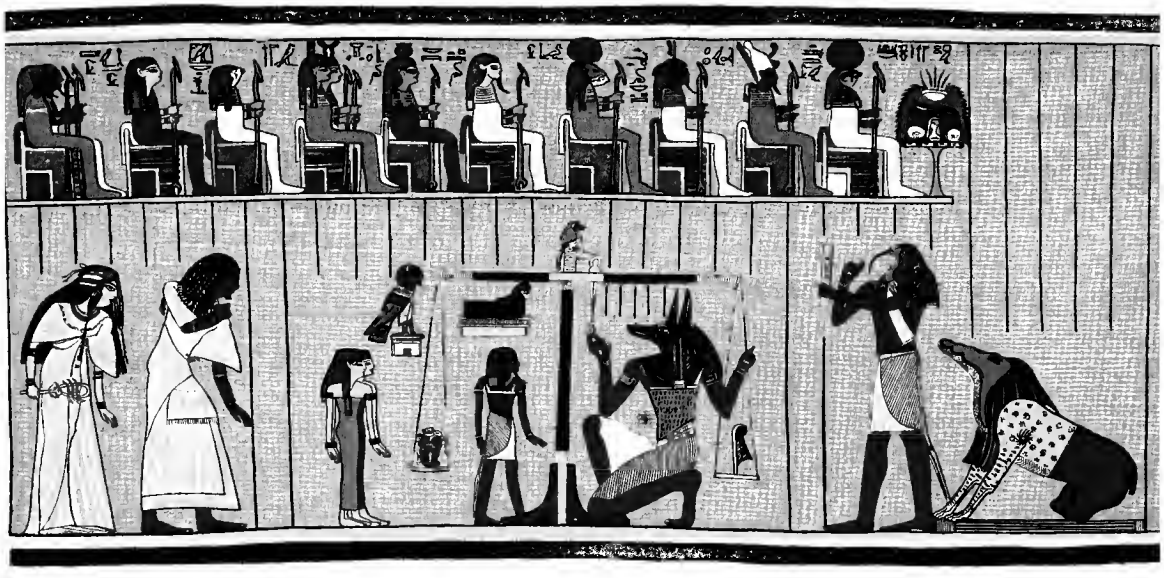
LIGHT FROM THE EAST.



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PICTURES REPRESENTING THE JUDGEMENT AFTER DEATH IN AMENTI,
THE EGYPTIAN HADES, FROM THE PAPYRUS OF ANI, IN THE BRITISH MUSEUM.

(About one third real size.)

LIGHT FROM THE EAST

OR

THE WITNESS OF THE MONUMENTS

An Introduction to the Study of Biblical Archæology

BY THE

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LONDON

EYRE AND SPOTTISWOODE

Her Majesty's Printers

GREAT NEW STREET, FLEET STREET, E.C.

EDINBURGH, GLASGOW, MELBOURNE, SYDNEY, AND NEW YORK

1899

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PRINTERS TO
THE QUEENS MOST
EXCELLENT
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DROIT

TO MY FRIEND

FRITZ HOMMEL.

"*Vom frischen Geiste fühl'ich mich durchdrungen,*
Gestalten gross, gross die Erinnerungen!"—GOETHE.

PREFACE.

THERE never was a time in the history of civilized man, when the desire of truth for its own sake was more evident in all departments of intellectual activity than it is at the present day. And this desire does not seem to be hindered, much less arrested, by the pressure of practical business, which has developed beyond all bounds in the modern world; nor even by that determined pursuit of the prizes of life which is so marked a characteristic of the times in which we live. Nobody, not even the professed pleasure-seeker, is any longer satisfied with the mere allegation of authority in matters of belief. Everybody who reflects at all, and many a one who does nothing worthy of the name of reflection, demands the reason of things propounded for his assent and acceptance. An impatience of mere assertion, an irreconcileable discontent with traditional statements and formulas, is the very atmosphere of our generation. Men want to justify their beliefs, as well as to be justified by them.

Like all other sciences, history has undergone a complete revolution in our day. Masters of style, no doubt, occasionally produce brilliant romances which they dignify as "histories"; but the public is too sensitive to the importance of facts to be long misled by the superficial charm of style. Novelty, eloquence, imagination, count for little or nothing, when the demand is for truth and correspondence with reality. And however passionately some may desire that it might not be so, Sacred History—the history of religious institutions, ideas, literatures, in connexion with that of the

peoples among whom they originated—is so far from being exempt from the influence of these modern demands and tendencies, that it is precisely in this field of inquiry that men are most anxious to bring their opinions into harmony with fact.

The present work is the fruit of an honest endeavour to furnish Bible students who are not versed in the languages of the ancient East, with some of the chief results of recent Oriental research and discovery, so far as these are calculated to throw light on the text and meaning of Scripture. I have not approached my subject, nor handled my material, after the fashion of a professional Apologist. It has not been my direct aim to "confirm the Scriptures" by showing that they are in absolute agreement with all the available contemporary evidence. I do not believe that the Hebrew Scriptures stand in need of either apology or confirmation. My purpose has rather been to lead my readers to the right point of view for understanding them. At the same time, the documents here brought forward afford ample proof of the general trustworthiness of Israelitish history, so far as it is the work of writers who lived in or near to the times which they describe. And even when that is not the case, Hebrew tradition gains a relative justification, sufficient to satisfy all reasonable minds, by the demonstration that it is not due to the idle imaginings of ignorant and prejudiced priests and popular story-tellers; a demonstration which is effected by tracing it to its origin in more ancient Semitic legend, or by comparing it with the parallel accounts of the older and more or less kindred races. I might enlarge on this theme; but a glance at the *Table of Contents* or at the *Index of Subjects* will do more than pages of introduction towards enabling the reader to form a conception of the range and variety of interesting and relevant matters which are discussed with more or less completeness in this volume, from the "Babylonian Epic of Creation" to those few but

important Phœnician inscriptions which offer so many striking parallels to the religious ideas and practices of ancient Israel. I sincerely envy those readers to whom these illustrations of the Bible, derived from earlier and contemporary sources, will come invested with all the charm of the novel and the unexpected. They will find the sacred writings with which they are familiar acquiring fresh force, significance, and value, by comparison and contrast with the literary remains and monumental records of the great empires and peoples which so powerfully affected the fortunes of Israel. Their Old Testament will become to them a new Testament in the light of Oriental Archæology.

It is hoped that the number of cuneiform and other texts with translations, and the accurate reproductions of hundreds of Babylonian, Egyptian, Assyrian, North Syrian, and Phœnician antiquities, here brought together for the first time within the compass of a handy volume, may recommend the book to scholars and teachers as well as to the intelligent student of our English Bible.

To my old and valued friend, Mr. W H. RYLANDS, F.S.A., my warmest acknowledgments are due for the untiring interest he has taken in the progress of the work, and for the material assistance he has given in connexion with its pictorial illustration.

C. J. BALL.

LONDON,
May, 1899.

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LIGHT FROM THE EAST

OR,

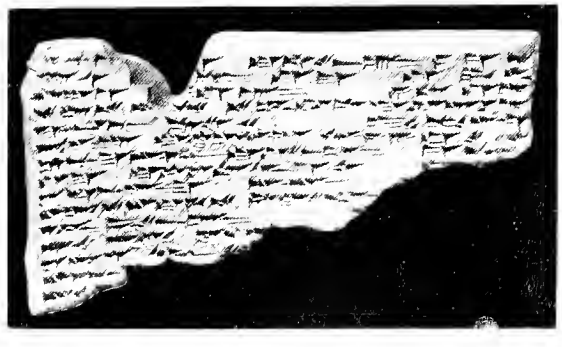
THE WITNESS OF THE MONUMENTS.

An Introduction to the Study of Biblical Archæology.

MESOPOTAMIAN DOCUMENTS WHICH ILLUSTRATE GENESIS.

Babylonian Epic of Creation.

THE Assyrian Creation Tablets were found by the late George Smith at *Kuyunjik*, on the site of the ancient **Nineveh,** in a chamber of the ruined palace of Assur-bani-pal, king of **Assyria,** B.C. 668–626. Their contents, however, are not of Assyrian origin, the tablets having been copied from Babylonian originals for Assur-bani-pal's library (*see* page 200). As duplicate copies of portions of them have been found in the ruined temples of Borsippa and Sippara, we may reasonably suppose the composition of the series to be at least as early as the great literary period B.C. 2200–1800, when the Deluge and other stories seem to have been first committed to writing.



FRAGMENT OF THE FIRST TABLET OF THE CREATION SERIES.

There appear to have been seven tablets in the series, but very little is left of several of them. The following is a translation of the principal fragments (*cf.* Professor Delitzsch's recent German edition):—

TABLET I.

THE BIRTH OF THE GODS FROM APSÛ AND TIÂMAT (OCEAN AND THE DEEP), BEFORE THE CREATION OF HEAVEN AND EARTH—TIÂMAT PLOTS TO DESTROY HER DIVINE OFFSPRING—SOME OF THE GODS RALLY TO HER SIDE—SHE PREPARES FOR THE CONFLICT BY CREATING ELEVEN KINDS OF MONSTERS OF THE DEEP, AND APPOINTING KINGU LEADER OF HER HOST.

Cf **Gen. 1. 6, 8.** When aloft Heaven existed not,
Gen. 1. 9, 10. When Earth below had yet no being;
But eldest Ocean, the Sower of them (*i.e.* of the gods),
Gen. 1. 2. And the dark (*?*)* Deep, who was to bear them all,—
The waters of these mingled in union, and
No fields† were embanked, no islands (*or* marshes) were seen;
When the gods had not come forth, not one,
When they neither had being, nor [settled] destinies:
Then were born the [eldest] gods—
Lachmu‡ and Lachamu came forth [together].
The ages multiplied
Gen. 2. 1. Anshar§ [and] Kishar were born [together?]
Long time they lived
Anu
Anshar [and] Anu

From this point, l. 15 to l. 115, only a few half-lines are preserved. But in l. 38 *sqq.* APSÛ and TIÂMAT appear as taking counsel together against the great gods, their offspring. APSÛ declares "Their way shall

* *Mummu*, if of Sumerian origin, as is probable, may be compared with Chinese *mung*, eldest, chief; or better, perhaps, with *ming*, dark, as in *ming hai*, the dark (*i.e.* deep) sea. APSÛ and TIÂMAT are prototypes of Homer's Okeanos and Tethys, as the original parents of all things, even of the gods. The name Tethys may perhaps be related to *Tiâmat-Tiâmat*, and that of the sea-god Poseidas-Poseidon to *Apsû*, while Okeanos may have some connexion with *Kingu* (l. 126).

† The Sumerian GE-BARA, *black stretch*, refers to the colour of the soil.

‡ The Sumerian god LAGH-MA (Lahma?) and his wife LAGHA-MA are probably dragon-deities. We may perhaps compare with Lagh the second element in SHE-RAGH, a serpent-god, and Chinese *lung*, dragon. Among the monsters created by Tiâmat (page 3 *infr.*) are *Lachami* or dragons, and Nabonidus set up *Lachmu's* at the doors of the temple of Harran. The meaning of the characters LAG-MA may be either "Terror-clad," or "Terror-making," or "Terror-being."

§ ANSHAR and KISHAR are personifications of "The Host of Heaven" and "The Host of Earth" (Sumerian AN, heaven, KI, earth, SHAR, host).

Eyre & Spottiswoode]

THE BROOD OF TIÂMAT.

[*From a Bronze Dish discovered at Nineveh.*]

be destroyed," and "A cry of woe shall be made ; while TIAMAT says (l. 50) "Let their way be made hard" or "painful!" Then l. 55 *sq.* we read :—

> Ocean [rejoiced] at her ; his face became bright :
> Evil they plotted against the [great] gods.

Although the lines which related the grounds of TIÂMAT'S enmity against the great gods are unhappily lost, it was evidently founded on a foreboding that they were destined to supplant their parents and dethrone them from the position of sole supremacy ; just as the elder gods of the Greek mythology are dethroned by their own mightier progeny. The old mythmakers perceived that the new world is but the old one under new forms. They suggest the intimate connexion between the successive states of existence by the very natural metaphor of generation. On the other hand, the changes incident to the evolution of the Cosmos are symbolised by the strife which arises in the family of the gods. Variation is figured by variance, differentiation by difference ; and the process of creation becomes a warfare of elemental powers. APSÛ and TIÂMAT with their divine following are opposed to their kindred LACHMU and LACHAMU, ANSHAR and KISHAR, ANU, BEL and IA, IA'S son MERODACH, the god of light, BIL-GI or GI-BIL, the god of fire, and the IGIGI or spirits of heaven.

After the great gap between lines 56 and 106 the narrative, as restored from Tablets II. and III., continues thus :—

106 All the gods (*i.e.* of her party) turned unto her ;
Cf **Rev. 12. 3–9.** They cut themselves off (?), and to Tiâmat's side went over.
They sulk, they plot restlessly, night and day.
Challenging conflict, they chafe, they rage ;
110 They muster and prepare battle.
The Mother of the Depth, the Maker of All,
Cf, **Gen. 1. 21.** Added matchless instruments, bringing forth monster-snakes :
Heb. *tannînîm* Sharpfanged were they, unsparing of attack ;
With venom for blood their body she filled.
115 Raging pythons with terrors she clothed ;
With awful brightness she robed them, overwhelming from above :
"Whoso seeth them, let trembling overcome him !
Let their bodies rear up, and none repel their breasts !"
She posted vipers, basilisks, and dragons ;
120 Giant asps,* furious hounds, scorpion-men ;
Fierce white-snakes,* fish-men, and chimaeras ;

* With Assyr. *îmu cf.* Arab. *aimun*, plur *uyûm*, a long white and specially venomous serpent Here, of course, a mythical serpent is intended, as in the other instances. The ideogram naturally came to be used in the sense of *storm-demon*, *storm*, because storm-clouds were mythologically conceived as serpents (Job 26. 13, Heb.).

Bearing ruthless weapons, fearless of battle :
Strict were her orders, not to be gainsaid.
Mighty the eleven (kinds of monsters) as a storm (?) she made.
Among the gods her firstborn who made her a muster,
She exalted KINGU in their midst—him she made great :
The leading of the van, the command of all,
The first lifting of weapons, the stirring up of the fray,
Mastery in conflict, winning of victory,
She entrusted to his hand, she seated him on a cushion.
" I have uttered a spell for thee, in the assembly of the gods I have magnified thee,
The rule of all the gods have I delivered unto thee !
Thou shalt be great, thou, my sole (*or* chosen) spouse !
Let them magnify thy name over all regions ! "
She gave him the Tablets of Destiny, she put them in his bosom :
" Thy word be not made void, that which goeth forth from thy mouth be established ! "
Cf **Isa. 14. 13.** When Kingu was exalted, having received godhead (*or* supremacy),
Among the gods her children he gave decrees :
" Make up your mouth, let it still the Fire-god !
The highest in valour shall become great in power ! "

TABLET II.

TIÂMAT'S DOINGS ARE REPORTED TO ANSHAR—HE SENDS ANU FIRST, AND THEN IA (NUDIMMUD), TO APPEASE HER, BUT BOTH RETURN WITHOUT SUCCESS—ANSHAR THEN APPLIES TO MERODACH, WHO UNDERTAKES TO QUELL TIÂMAT, ON THE CONDITION THAT THE GODS RECOGNIZE HIM AS THEIR LORD.

The opening lines are lost. They probably repeated the account of the creation of the monsters by TIÂMAT (Tab. I. 111–122), though in what precise connexion is not clear. Then followed, as before, the story of KINGU'S exaltation (Tab. I. 125–140). It is not necessary to exhibit here the more than Homeric repetitions of the Babylonian epic. It would seem that some messenger has reported to ANSHAR these doings of TIÂMAT, whereupon

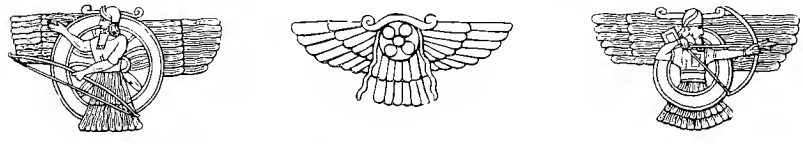
[Of Anshar the soul] was mightily troubled ;
[His loins he smote and his li]p he bit ;
his mind was agitated
he uttered a painful cry.

After a considerable gap in the narrative, we find ANSHAR bidding his son ANU undertake the reduction of TIÀMAT :—

66 [To Anu] his son [a word] he speaks :
.. mighty one, champion,
Whose powers are great, whose onset resistless !
[Go,] and before Tiâmat take thy stand ;
70 Let her temper [be soothed,] her heart relieved !
[If she be stubborn and] hearken not to thy speech,
Address her with [a spell,] and she will be appeased ! "
[Anu heard] the words of his father Anshar,
[Took the straight ro]ad to her, and followed the way to her.
75 Anu [went,] the grinning (?) of Tiâmat he saw ;
[Anu was dismayed and] turned back again.

ANU returns to his father ANSHAR, and tells him how he has sped ; but his words are lost. There is a complete gap of 24 lines, and only the closing syllables of the next twenty-five are preserved ; but it is inferred from Tab. III. 54 that ANSHAR next applied to the god NUDIMMUD (Ia) with like ill success. Then this very fragmentary Tablet closes with a reply of MERODACH to his "father," *i.e.*, grandfather, ANSHAR, who seems to have tempted him to the perilous enterprise with offers of high distinction.

[Merodach heard] the speech of his father ;
130 His heart [ex]ulted, and to his father he saith :
"Lord (?) of the gods, Arbiter of the great gods !
If I, as your avenger,
Quell Tiâmat and preserve your lives,
Hold the assembly, declare my lot supreme !
135 In Ub-shu-ukkin * all together joyfully take your seats ;
Framing my mouth, instead of you, I will pronounce dooms !
Whatever I do, let it not be changed ;
Let the word of my lip return not, nor be made void ! "



THE GOD AŠŠUR. (Cf. pages 31, 32, 85, 98, 227.

* The Sumerian name of the place where the gods meet at New Year, in order to "pronounce dooms" or determine destinies. It means *World-gathering*, *Universal Assembly*, or the like, and should, perhaps, be read UB-SHUGIN, as the symbol UKKIN had also the value KIN or GIN, and SHU-GIN resembles SHU-NIGIN, *napḫaru*, "assemblage," "total," and GIN was used in the sense of *gimru*, "all" (Brunnow, 2388). UB, "region," for which we also find IB, is the Chinese *ip*, *yip*, *i*, "district" ; SHU, "hand," = Chinese *shou*, "hand", GIN = Chinese *k'üin*, "concourse," "all," *k'ün*, "to collect in crowds" (P S B A Feb 1890, page 207)

TABLET III.

ANSHAR SENDS GAGA TO LACHMU AND LACHAMU TO REHEARSE THE STORY OF TIÂMAT'S PLOT, AND TO PROPOSE A BANQUET OF THE GODS, AT WHICH THEY SHALL BE INDUCED TO RESIGN THEIR PREROGATIVES TO MERODACH — THE BANQUET IS HELD, AND SUCCEEDS.

FRAGMENT OF THE THIRD TABLET.

[Anshar] his [mouth] made up, and
[To Gaga] his [minister] a word he speaks:
"[Go, Gaga, minis]ter that gladdeneth my soul!
[To Lachmu and Lach]amu will I send thee.

let the gods, all together,
[Ply the tongue,] sit at the banquet,
[Eat bread,] prepare sesame-wine,
[To Merodach,] their [aven]ger, decree the lot!
[Go, Gaga,] stand before them, and
[All that I sa]y to thee, rehearse to them as followeth:
Anshar, your son, hath sent me;
He hath made me apprehend his will as followeth:
Tiâmat, our parent, hateth us;
She hath made a muster, and raged wrathfully;
All the gods (*i.e.* of her party) turned unto her;
With those whom ye created, to her side they are gone."

The next thirty-four lines, relating the creation of the eleven kinds of monsters and the exaltation of KINGU, are identical with Tab. I. 106–140. Anshar then continues his message in these terms:

"I sent Anu; he durst not encounter her;
Nudimmud was dismayed, and turned back again.
Merodach came forward, the Sage of the gods, your son;
To encounter Tiâmat his heart urged him to set forward.

Framing his mouth, he saith to me :
If I, as your avenger,
Quell Tiâmat and preserve your lives,
Hold the Assembly, declare my lot supreme !
In UB-SHU-UKKIN all together joyfully take your seats, and
Framing my mouth, instead of you, I will pronounce dooms !
Whatever I do, let it not be changed ;
Let the word of my lip return not, nor be made void !
Make haste ! your prerogative quickly assign him !
Let him go to encounter your strong enemy !

Gaga went, pursued his way, and
Reverently to Lachmu and Lachamu, the gods his parents,
Did obeisance, and kissed the ground beneath them ;
He fell down, rose, and spake to them .
"Anshar, your son, hath sent me ;"

Etc., etc., repeating word for word the message of Anshar (52 lines). The poem then continues (l. 125) :—

Lachmu (and) Lachamu heard, they started up (*izzizu ?*) ;
The IGIGI, all of them, lamented grievously :
"What is altered, so that they have taken offence (?) ?
We know not, we, Tiâmat's purpose (?)."
They crowded together and went—
The great gods, all of them, the arbiters of destiny—
They went in before Anshar, they filled [the hall ?] :
They jostled one another in the assembly
They plied the tongue, they [sate] at the banquet ;
Bread they ate, they prepared the [sesame-wine].
The sweet liquor altered their [sense] ;
They were drunken with drinking, swollen in body ;
Greatly bewildered, their [cry ?] went up ;
To Merodach, their avenger, they assigned their prerogatives.

TABLET IV

THE GODS EXALT MERODACH TO BE SUPREME OVER ALL—THE TEST OF HIS OMNIPOTENCE—"HE SPAKE, AND IT WAS DONE"—THE ARMING OF MERODACH—THE ENCOUNTER—TIÂMAT SLAIN, AND HER FORCES VANQUISHED—HER CARCASE DIVIDED—THE BUILDING OF HEAVEN.

They prepared him a chamber of state ;
To receive his fathers (*i.e.* the elder gods) for counsel he settled therein :
Ex. 15. 11. "Thou," they cried, "art glorious among the great gods ;
Thy lot is peerless, thy word exalted !

Merodach, thou art glorious among the great gods ;
Thy lot is peerless, thy word exalted !
Henceforth thy command shall not be made void ;
1 Sam. 2. 7. To lift up and to bring low be [in] thine hand !
Isa. 55. 11. Be that which goeth out of thy mouth confirmed—unopposed thy word !
None among the gods shall transgress thy will !
May plenty, the craving of the sanctuaries,
Instead of their scantiness, continue in thy holy-place !
Merodach, thou art our avenger !
Cf **Dan. 7. 13, 14.** We have given thee the kingdom of the entire sum of things.
When thou sittest in the assembly thy word be exalted !
May thy weapons not go wide—may they crush thy foes !
Lord, spare the life of him that trusteth in thee ;
But the god that hath taken to evil—spill his soul ! "
They laid a garment in their midst ;
To Merodach, their firstborn, they cried :
" Let thy destiny, Lord, become manifest to the gods !
Ps. 33. 9. Unmaking and making speak ! let them be done !
Gen. 1. 3. Make up thy mouth—let the garment perish !
Speak to it again, and let the garment be whole ! "
He spake with his mouth—the garment perished ;
He spake to it again, and the garment was made.
When the gods, his fathers, saw what had come forth from his mouth,
They rejoiced, they did homage : " Merodach is king ! "
They gave him sceptre, throne, and crown ;
They bestowed on him a resistless sword, driving away the enemy ;
(Saying,) " Go and cut off Tiâmat's life, and
Let the winds carry her blood away into obscurity ! "
The Lord's destiny the gods, his fathers, decreed ;
For a safe and prosperous journey they started him on his way.
Hab. 3. 9, 11 ; Deut. 32. 41 *sq.* Then he framed a bow, for his weapon he appointed it ;
A lance he wrought, he laid it in rest (?).
Then the god took up the scimitar, in his right hand he grasped it ;
Bow and quiver at his side he slung (*or* fastened).
Dan. 10. 6 ; Ezek 1. 27. He fraught his countenance with lightning ;
With flashing fire he filled his body.
Job 19. 6 ; Ezek. 12. 13. Then he made up the net, to enclose mid Tiâmat ;
He set it at the four points, that nought of her might escape :
To the south, to the north, to the east, to the west,
Close he brought the net, the snare (*or* gift) of his father Anu.
Cf **Gen. 1. 2 ; Job 4. 9 ; Ps. 50. 3 ; Amos 4. 13.** He created the IM-GHUL, *ill wind*,* the southern blast, the hurricane,
The four-wind, the seven wind, the whirlwind, the simoom :
He let loose the winds he had created, the seven of them ;
Isa. 51. 15. To trouble mid Tiâmat, they followed in his rear.
The Lord took up the thunderbolt, his mighty weapon ;
Ps. 18. 10 ; 104. 3 ; Hab. 3. 8. The chariot, the thing without peer, the terrible, he mounted ;
He yoked it, and harnessed the team of four thereto :
[All of them] ruthless, spirited, fleet ;
Sharp were their teeth, flooded with foam ;
They were skil[led in attack,] trained to trample down.

* A gloss, explaining the Sumerian IM-GHUL

[Thereon he sto]od, mighty in battle ;
To left [and right he glanc]ed,
Ps. 104. 1, 2. with terrors he was clothed, and
His whelming brightness enwrapt his head.
He took a straight [course], pursued his way, and
Towards [an]gry Tiâmat's lair he set his face.

[*Two broken lines.*]

At that time they gazed at him, the gods gazed at him,
The gods, his fathers, gazed at him, the gods gazed at him.
The Lord drew nigh ; he beholds Tiâmat's array (*or* middle) ;
He marks Kingu her consort's foaming (*or* grinning) ;
Ex. 14. 24; Ps. 77. 16. He (*i.e.* the Lord) looks, and his (Kingu's) way is confounded,
His mind distracted, his purpose flown ;
And the gods, his helpers, marching beside him,
Saw the leader [spell-bound] ; their look was confounded.
Tiâmat [stood firm ?], without turning her neck,
With wanton lips uttering rebellion :
"The gods thy foes [have se]en the Lord's [terr]ors ;
[From] their own [quar]ters they have rallied unto thine !"
Then the Lord [lifted] the storm-bolt, his mighty weapon ;
[To Ti]âmat in her fury thus he sent back reply :
"[Why art thou so over]weening, lifting thyself on high ?
[Why doth] thine [he]art [prompt thee] to stir up strife ?"

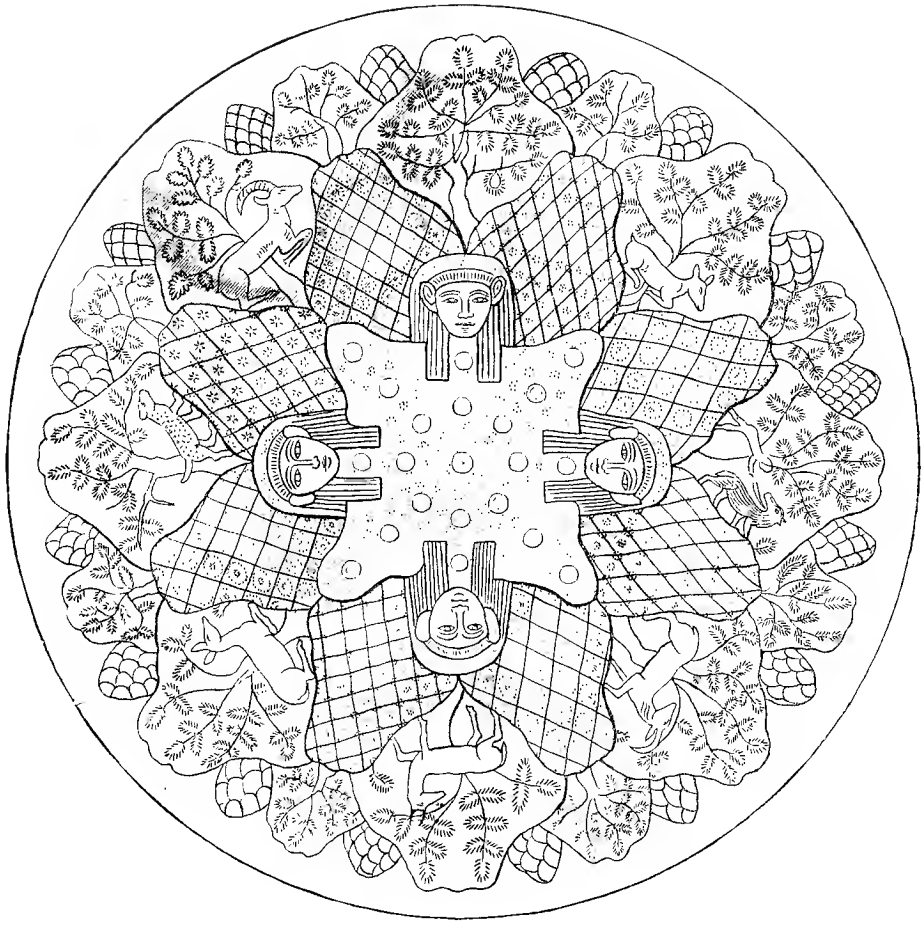
BEL-MERODACH, THE CHAMPION OF THE GODS OF HEAVEN, ASSAILING TIÂMAT, THE POWER OF THE PRIMEVAL DEEP, WITH THUNDERBOLTS.

We omit five broken lines, in which he charges her with hating the rule of the gods, and exalting KINGU to the supremacy. Then follows:—

"[On the gods], my fathers, thou hast fixed thine enmity.
Let thine host be harnessed, let thy forces form in line!
Ex. 15. 3; Deut. 32. 41, 42. Stand! I and thou will do battle!"
When Tiâmat heard that,
She became as if spell-bound, she lost her senses.
Then Tiâmat screamed wrathfully (and) loudly;
From the bottom, through and through, her ground did quake.
She rehearses a charm, she utters a spell,
And the gods of battle call for their weapons.
Rev. 12. 7. Then Tiâmat (and) Merodach, wisest of the gods, stood forward;
To the battle they advanced, they closed for the fray.
The Lord threw wide his net, made it encompass her;
The blast (IM-GHUL) that took the rearward, before him (*or* her) he let slip.
Jer. 51. 34. Then Tiâmat opened her mouth to her utmost;
Gen. 1. 2 (God's wind, *Heb.*). He made the blast rush into her, or ever she closed her lips.
Raging gusts her belly filled, and
Her sense was taken away, and she opened wide her mouth.
Job 26. 13; Isa. 27. 1; 51. 9. He thrust in the lance, rent her belly,
Tore open her inside, pierced the heart,
Gripped (*or* quelled) her and destroyed her life.
Her carcase he threw down, upon her he stood.
When Tiâmat the leader he had vanquished,
Ps. 68. 1. Her force was broken up, her muster scattered abroad,
And the gods, her helpers, that marched beside her,
Quaked, were panic-stricken, turned their backs:
They made off(?), to save their lives.
They were wholly hemmed in, powerless to flee;
Ps. 46. 9. He made them prisoners, and their weapons he brake in pieces.
In the net they lay, in the meshes they sate,
The four (?) regions they filled with wailing.
Isa. 24. 21 *sq.*; **1 Pet. 3. 19; Rev. 20. 2; Jude 6.** His punishment they bore; they were shut up in prison.
But the eleven (kinds of) creatures which with terrors she fraught,
The mob of demons that marched to her [aid?],
He brought into straits; their forces [he crushed, and]
Ps. 91. 13; Rom. 16. 20. With their resistance trampled under foot.
Isa. 14. 12-15. And KINGU, who was exalted [above all the gods,]
He subdued along with DUGGA, [who sat] on high [at] his right hand:
He snatched from him the Tablets of Destiny, which were none of his;
Set his seal upon them, and put them in his own bosom.
When he had quelled and crushed his enemies,
Utterly rooted out (?) the self-exalting adversary,
[And] fully established Anshar's triumph over the foe;
When the warrior Merodach had achieved Nudimmud's (*i.e.* Ia's) purpose;

BEL-MERODACH AMONG THE MONSTERS OF TIAMAT

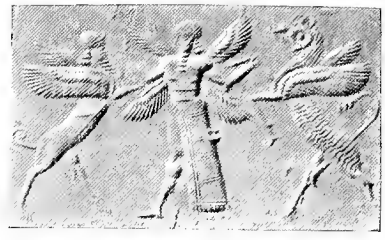
[From a small seal in Mr. Ball's collection.]



THE FIRMAMENT AND THE FOUR REGIONS OF EARTH,
NORTH, SOUTH, EAST, AND WEST.

[Ornament from the centre of a Bronze Dish discovered at Nineveh.]

Then he made strong his ward over the captive gods, and
Back to Tiâmat whom he had vanquished, he returned again.
Then did the Lord trample on Tiâmat's lower part;
With his unsparing scimitar he hacked the top in pieces:
He cut through the arteries of her blood,
Made the north wind carry it away into obscurity.
His fathers beheld, they rejoiced, they shouted for joy;
Presents peace-offerings brought they unto him.
Then the Lord rested (*or* was appeased); her carcase he surveys;
The bulk he divides (*i.e.* in thought); he frames a device.



ASSYRIAN SEAL,
Representing Bel-Merodach(?) controlling two composite monsters of Tiâmat's brood.

Gen. 1. 6, 7. Then he rent her, like the body of a gazelle,* in twain;
Pss. 104. 3; 148. 4. The half of her † he wrought and made heaven's roof.
Gen. 7. 11; 8. 2. He drew bolt[s], he stationed warder[s.]
Charging them not to let her waters issue forth.
The skies he traversed, the spaces thereof he surveyed, and
Made them face the face of Ocean, Nudimmud's dwelling.
Then the Lord measured Ocean's edifice:
A palace, the like of it, he founded, even Isharra; ‡
The palace Isharra, which he had built as Heaven,
He caused Anu, Bel, and Ia to dwell in as their hold (*or* city).

TABLET V

Creation of the Heavenly Bodies—Institution of the Year and its Divisions.

There is no break between the Fourth and Fifth Tablets. The latter tells of the creation of the stars as the "stations" or posts of "the great gods"; the institution of the year with its twelve months, each in connexion with three presiding stars (of the Zodiac; see Diodorus Siculus, 2. 30); the arrangements made for preventing any star from wandering from its appointed place (*cf.* Jude 6, 13; Isa. 24. 21 *sqq.*; 40. 26); and the making of the moon, and assignment of its functions of distinguishing

* *Maśdû*, Assyrianized form of Sumerian MASH-DU, *sabîtu*, gazelle (NU-NU is *sîru*, flesh: see Brünnow, 1969.)

† Berosus wrote that, after killing her, "Bel (Merodach) went back and cleft the woman (*Thalatth*, or rather *Thamte*; *leg* ΘΑΜΤЄ *pro* ΘΑΛΑΤΘ) in the middle, and made one half of her Earth and the other half Heaven." (Eusebius, *Chron.*, page 12, ed. Aucher, Venice, 1818.)

‡ Sumerian: *House of the Host* [of Heaven].

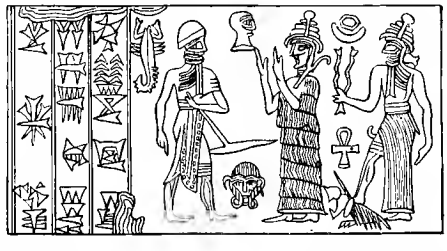
days and revealing the nightly heavens. The Tablet thus corresponds, with striking differences, to the account of the Fourth Day's Work, Gen. 1. 14–19.

He formed a station for the great gods ;
Stars like unto themselves, the *Lu-mashi*,* he stationed [there].
He appointed the year, dividing it into seasons ;
The twelve months—three stars for each he stationed,
From the day when the year sets out unto the end thereof.
See **Tablet VII.** *Reverse*, 6–8. He founded fast the station of *Nibiru*, to show their boundary ;
That none (*i.e.* of these stars) might do wrong nor go astray.
The station of Bel and Ia he established with him.
Then opened he great doors (*i.e.* in heaven) on both sides ;
The barrier he made strong to left and right.

[*One line omitted.*]

Nannaru he made shine forth, made him overseer of night ;
He appointed him, a being of night, to determine days :
" Every month unfailingly with crescent-crown make division (?) !
At the beginning of the month, and
Horns thou shootest forth to reveal the heavens.
Cf **Gen. 2. 2.** On the seventh day the crescent-crown ;
On the fourteenth '

The remaining lines are too broken and too difficult for connected translation. What else the Tablet related, after the account of the celestial arrangements, we do not know. Zimmern supposes that it went on to tell of the creation of dry land and sea, and perhaps also of vegetation. Delitzsch gives a fragment, which may have belonged to the Fifth Tablet, and which seems to say that Anu exhibited the net and the bow of the victor Merodach to the assembled gods ; after which the bow was placed in the sky (*cf.* Gen. 9. 13).



SEMITIC BABYLONIAN SEAL OF HALI . . , SON OF PASHKÎA, SERVANT OF THE GOD RIMMON.

This seems to be a loan from the Sumerian, in which LU is the common ideogram for *sheep, flock*, and MASH may mean *bright, pure, shining*. The stars are well calle a shining flock · *see* Tablet VII , Reverse, l. 7, 8

TABLET VI.

There are no certain, but some possible, remains of Tablet VI. The sole exception is the latter half of the first line, which is quoted as catch-word of the next Tablet at the close of Tablet V. (. *of the gods when he heard*). An interesting fragment, published in Delitzsch's *Lesestücke*, may perhaps have belonged to another cycle of Creation Legends. Gunkel and Zimmern give it very doubtfully as the Seventh Tablet of the present series, adding in a note that the attribution is highly precarious. Delitzsch declares that both the form and the contents of the fragment prove that it does not belong to our Epic. It may be thus translated:—

Gen. 1. 7, 8; 26, *Let* us *make.* When the gods in their assembly (*or* in a body) had created [heaven ?], and
Gen. 1. 14–16. Had formed the firm (?) constellations
They caused [all] the living creatures to come forth,—
Gen. 1. 24, 25. The cattle of the field, the [wild beasts] of the field, and the creeping things [of the field].
to the living creatures
and with creeping (*i.e.* moving) things the city they fill[ed]
all the moving things, the whole of the creatures .
. . . . which in my entire family [are seen ?]
Gen. 1. 27, 28. [Then made] NIN-IGI-AZAG (*i.e.* Ia) two litt[le]
[Among the wh]ole of the moving things he made (them) mighty.

The last two lines perhaps refer to the creation of the first human pair, so that their broken state is particularly tantalising. On this subject, as indeed on that of Creation in general, the Babylonians appear to have possessed various mythical accounts; but in what is probably the closing Tablet of the present series the creation of man is distinctly ascribed to Ia's son Merodach.

Delitzsch, who thinks that the Sixth Tablet must have treated of the creation of the earth, of the gathering together of the waters of Ocean (*Apsû*) and the formation of the dry land, of the clothing of the ground with plants and trees (*cf.* Gen. 1. 9–12), and of making the water, air, and

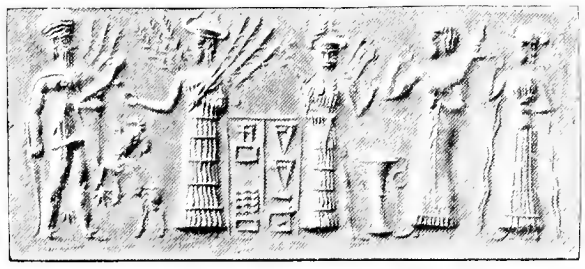
earth alive with all sorts of animals (*cf.* Gen. 1. 20–25), has transcribed the scanty but precious remains of a much-injured fragment, which may have belonged to Tablet VI., or at least to the series. It mentions the *naqbu*, the hole or well, *i.e.* the abyss of *the waters under the earth* (*cf.* Gen. 49. 25; Exod. 20. 4); and the *nachiré*, or larger marine animals, such as seals and porpoises: after which it states that the Creator "heaped up" something, probably a dyke or barrier against the sea (*cf.* Job 38. 8–11). The next line mentions the "springs" (*namba'é*), perhaps "the springs of the sea" (Job 38. 16). On the reverse side we read:—

Anshar making up his mouth speaketh, unto L[achmu he saith]:
"Above Ocean, [Nudimmud's] dwelling,
Over against Isharra which I builded
The places below [I] made fast (*or* solid)
I will make a house; it shall be the dwelling of
Within it let him firmly found his hold!"

There can be little doubt that the founding of the earth "upon the seas" (Ps. 24. 2: 2 Pet. 3. 5) and facing heaven (Isharra), to be the home of man and the seat of his protecting deities, was the subject of these broken and partially obscure verses (*cf.* the last six lines of Tablet IV.). The "house," which is to be the dwelling-place of some god, or, perhaps, of mankind, may denote the ground or dry land itself, just as heaven is called a "great house" (IV. 144 *sq.*).—The tablet goes on to mention the institution of holy days (*nubatta*; *cf.* Gen. 2. 3), the "houses" or temples "of the great gods," and even the ancient cities of Nippur and Ashshur, which are thus made coeval with creation. The service of the gods in their chosen cities and sanctuaries appears to have been regarded as the ultimate reason for the origin of man and his world. In the Book of Genesis also, the building of cities (4. 17) and the formal worship of Jehovah (4. 26) begin soon after creation, in the lifetime of the first man. Quite naturally, therefore, a broken tablet of precepts concerning man's duties towards the gods and his fellows may be supposed to have followed next in the series, as the continuation or conclusion of Tablet VI.

Reverse, line 11. Daily thy god thou shalt worship
With offering, word of mouth, due of [in]cense.
Towards thy god thou shalt have purity of heart:
That is the due of godhead.
Prayer, supplication, and a humble countenance,
Early shalt thou present unto Him

And earnestly shalt thou direct (thine) hands,
In thy skill peruse the tablet (*i.e.* search the Scriptures).



SEAL OF ILI-UGUN, THE SCRIBE.
Worship of the gods.

Fear (*i.e.* of God) begetteth grace,
And offering [in]creaseth life,
And prayer [loo]seth sin.
He that feareth the gods shall not call [in vain];
He that feareth the Anunnaki shall prolong [his days].
With friend or companion say nothing [amiss];
Say not low things, [say] what is good.
If thou promise, give, [withhold] not.

It is deplorable that a document, so deeply interesting from the point of view of universal morality, should have suffered so much in transmission. But enough remains to prove, if other proof were wanting, that religion and morality were bound up together in the consciousness of the old Semitic population of **Assyria** and Babylonia, and in that of the Sumerians before them.

TABLET VII. (?)

"*And God saw everything that He had made, and, behold, it was very good.*"
—Gen. 1. 31.

What is generally assumed to be the closing Tablet of this Epic of Creation, though not free from serious fractures on both sides, especially at the beginning and the end, is upon the whole better preserved than most of those which precede it. The subject is the acclamations with which **Merodach** was greeted by the assembly of the gods (*cf.* Job 38. 7; Isa. 14. 13), after his conquest of TIÀMAT and subsequent creative labours. He is hailed by all his titles of honour, and men are repeatedly called upon to remember his mighty works and to glorify him. (With the fifty names of MERODACH *cf.* the ninety-nine names of Allah.)

OBVERSE.

Cf **Num. 16. 22.** " DINGIR ZI [UKKIN !" secondly they cried, " Life of all the great gods !]*
Who established
Their way
" Let not [his work] be forgotten in human abodes ! .
5 DINGIR ZI AZAG !" † thirdly they cried, " Bringer of Purity (*or* Brightness) !
" God of the good wind ! Lord of hearing and granting !
Cf **Hos. 2. 8.** Maker of heap and load, author of plenty,
Isa. 60. 22. " Who turned whatever was little to much !
Cf **Jer. 14. 6.** ' *In hard straits we snuffed his good wind,*
10 Let men say, let them praise, let them yield him submission !
' DINGIR AGA AZAG," ‡ fourthly, " let all people glorify,—
The Lord of the pure spell, the quickener of the dead,—
" Who to the captive gods shewed relenting,
" Took off the imposed yoke from the gods his enemies,
15 " To keep them under,§ created mankind,—
Deut. 32. 39; 1 Sam. 2. 6; Hos. 6. 2. The Merciful One, whose it is to make alive !
May his words (*or* acts) abide, nor be forgotten,
' In the mouth of the Blackheads, whom his hands created !
DINGIR TU AZAG," || fifthly,—" let their mouth recite his pure charm,
20 Who with his pure spell plucked away all the rebels !
1 Sam. 16. 7; 1 Kings 8. 39; Prov. 20. 27. DINGIR SHAG ZU,¶ that knoweth the heart of the gods, who seeth into the belly ;
Cf **Rom. 2. 3.** Who suffereth not the evildoer to escape him :
Who appointeth the assembly of the gods, [who rejoiceth] their heart ;
Who subdueth the disobedient
25 Who prospereth righteousness
Who [quelleth] stubbornness . .
' DINGIR ZI SUD," [seventhly ?].**

* I restore DINGIR ZI UKKIN *ina II-e ummâ napšat napḫar ilâni rabûti*. The Sumerian expression DINGIR ZI UK-KIN, or rather, in the present instance, DINGIR ZI KIN, means *God of the life of all* (or, *of the world*): *cf* Num 16 22 The term UK-KIN, KIN, all, whole, all together, is akin to the Chinese *kung*, all, *kʻun*, flock, concourse, much as KIN, work, is to *kung*, work, or GIN, to close, to *kung* in the same sense See also the note on page 5.

† DINGIR ZI AZAG = *God that bringeth brightness* or purity. *Cf.* Job 26 13 (*Heb*) :—
By his breath (or *breeze*) *the heavens brighten ;*
His hand pierceth the fugitive serpent.

‡ DINGIR AGA (or MIR) AZAG = *God of the bright crown*

§ Or, *to have dominion over them*, to rule and restrain them (*ḫaddi* = *ḫâdi*, regere, or *ḫaṭṭi* = *ḫâṭi*, coercere) The evil spirits are to be held in check by the charms and magical formulas (l 17 "words") which Merodach has taught the " Blackheads," *i.e.* the dark-haired aboriginal population of Babylonia

|| DINGIR TU AZAG = *God of the pure charm*

¶ DINGIR SHAG ZU = *God heart-knower.*

** DINGIR ZI SUD = *God who plucks out* (or *banishes*) *oppressors*, or something similar. One of the many meanings of ZI, ZIG, is to pluck up, out, *or* away. SUD, which is explained by the Assyrian *šâbûtu*, may mean *those who lead captive* : *cf* Heb. *shâbâh* The main street of Babylon was called *Âa-ibur-šabû*, " May the captor not cross it !" (*ibur* in this instance being a by-form of *ibir*, or " pass along it !" Isa 35 8, Zeph 3. 6)

" Who endeth fury
" DINGIR SUD GHAB," * eighthly (?), " who plucketh away [the bad],
" Who dissolveth their covenants . .
" Who de[stroy]eth [al]l the wick[ed]"

[*Gap of two lines.*]

REVERSE.

[*Three or four broken lines.*]

Hab. 3. 8, 15; Isa. 51. 10. Judg. 5. 20; Job 38. 7, 31-33; Ps. 147. 4; Isa. 40. 26. Job 38. 8, 10, 11.

' He who passed through mid Tiâmat [without resting],—
His name be *Nibiru*—he that holdeth [the middle] !
" Let him f[ix] the courses of the stars of heaven ;
' Like a flock let him shepherd the whole body of gods !
' Let him quell Tiâmat, let him straiten and distress her life!
" Unto future generations, till the times wax old,
Let it hold good without ceasing, let it rule for ever !"

WORSHIP OF MERODACH AND ZÊRPANIT, HIS WIFE.

Because he builded the Place,† constructed the firm Earth,
Father ILLIL (*i.e. Bel*) called his name Lord of the World ;

Rev. 1. 4.

The title the Igigi ‡ cried all together.
IA heard it, his heart was glad :
" He whose titles his Fathers have magnified—

Ex. 23. 21; Isa. 9. 6; John 10. 30.

Let him like myself be named Ia !
The whole of my commands—let him convey them all, and
All my instructions be it he that shall recite ! "

With the title of *Fifty* § the mighty gods
Fifty his names did cry, made his way supreme.

Ex. 12. 26; Deut. 32. 7.

Let them stand forth—let the elder enlighten ;
Let the wise, the learned, meditate together !

Ps. 145. 4.

Let the father rehearse, make the son apprehend !

Ezek. 34.

Open be the ears of Shepherd and Flockmaster ! (*i.e.* the king)

Ps. 21. 1; 63. 11.

Let him rejoice in Merodach, the lord of the gods ;
His land shall sprout richly, himself shall prosper !

---

* DINGIR SUD GHAB = *God who overwhelms the wicked* (GHAB = *bi'šu.*)

† *i.e.* Heaven. In Rabbinic usage, God is called " The Place " (*māqôm*).

‡ The Spirits of Heaven

§ This was the sacred number of several gods, but especially of Ia. By proclaiming this title, the gods completed the total of fifty titles of honour with which they successively hailed Merodach.

His (Merodach's) word is sure, his bidding not reversed ;
Isa. 55. 11. What goeth forth from his mouth no god hath ever made void.
If he look, he will not blench (*lit.* turn his neck) ;
Ps. 76. 7. When he is angry, no god durst face his fury.*

[*Gap of two or three lines.*]

Another Babylonian Account of the Creation.

THE Book of Genesis, as is well known, opens with two distinct and apparently independent accounts of the Creation (1. 1—2. 4*a* and 2. 4*b*–25). It is, therefore, a fact of the highest interest that the Babylonians also possessed two accounts, differing so greatly from each other as the two before us. This second Babylonian Cosmogony, brief and bald as it is in comparison with the one already considered, yet presents many points of contact with both of the Biblical narratives. It occupies a small but clearly-written terra-cotta tablet, which was unearthed by Mr. Rassam at *Abû Habbah* (Sippara) in 1882. Its comparative antiquity is suggested by the bald brevity and artless monotony of the style; by the fact that it is bilingual, being written in Sumerian, the primitive speech of **Shinar** (Shumer) or Southern Babylonia, with the addition of a Semitic Babylonian translation inserted in smaller characters between the halves of the Sumerian lines; and by the further fact that it is preserved as a sort of hymn prescribed for recitation in the ritual of some special service, apparently held in the temple of E-Zidda at Borsippa, as indicated by the remains of the inscription on the reverse side of the tablet.

The pure house, the house of the gods, in a pure place was not made ;
Gen. 2. 5. No reed had come forth, no tree been created ;
Gen. 11. 3. Not a brick was laid, no brickwork built ;
No house was made, no city built ;
Gen. 1. 24 *sq.* No city was built (Assyr. made), no animals crept about ;
Nippur was not made, I-KURRA † was not built ;
Gen. 10. 10. Erech was not made, I-ANNA ‡ was not built ;

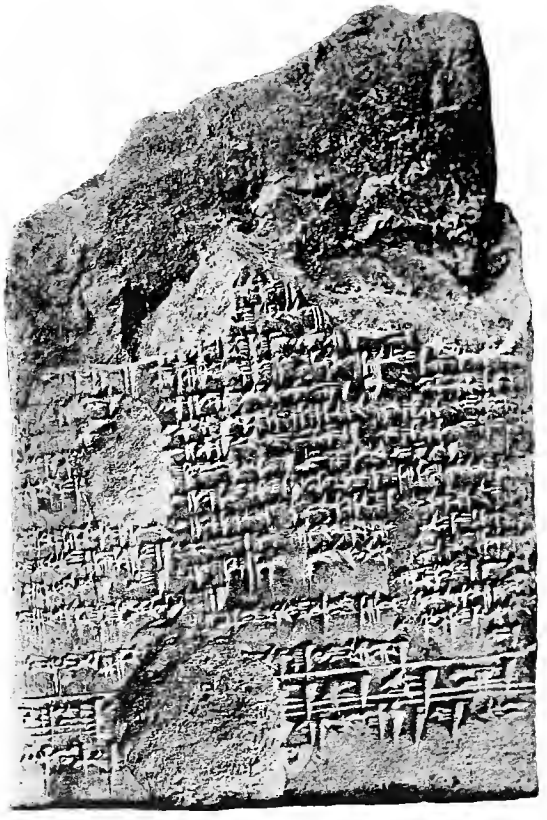
* The religious intention of the entire poem is well shown by the hortatory epilogue with which it closes. The author's aim is not private and personal; but, like the sacred writers of Israel, he is simply anxious that king and people should be duly instructed in the great works of their God, so that, by honouring him aright, they may retain his favour and escape his wrath.

† *House of Earth;* Sumerian name of Bel's temple at Nippur.

‡ *House of Heaven,* Anu's temple at Erech, the Sumerian UNUG, which is perhaps the *Enoch* of Gen. 4 17

Eyre & Spottiswoode.]

OBVERSE.



REVERSE

TABLET CONTAINING THE BILINGUAL BABYLONIAN ACCOUNT OF THE CREATION.

[*From Abû Habbah (Sippara).*]

	Prov. 8. 24.	The *Apsû* * was not made, Eridu was not built ;
		The pure house, the house of the gods,—its dwelling was not built (Assyr. made) ;
10	**Gen. 1. 2.**	The whole of the land(s) was sea.
	Gen. 1. 9 (?) ; **Ex. 15. 8.**	When in the heart of the sea there was a current (*or* an ebb),
		Then Eridu was made, I-SAG-ILLA was built,—
		I-SAG-ILLA where, in the heart of the *Apsû*, LUGAL-DU-AZAGGA † made his abode ;
	Gen. 10. 10 ;	Babylon was made, I-SAG-ILLA was finished ;
15	**11. 4, 9. Gen. 1. 26 ; Job 38. 7.**	The gods (and) the *Anunnaki* together‡ made it (Assyr. wrongly, *he made*) ;
	Isa. 1. 26 ; 62. 2, 4, 12 ; Ps. 48. 8 ; 132. 13, 14.	"The Pure City, Dwelling of their Dear Heart's Delight," a lofty name, they called it.
	Job 38. 6 ; Prov. 8. 26.	The god GI-LIMMA (Assyr. Merodach) a tangle of reeds in face of the water fastened together ;
		Dust (= earth, dirt) he made, along with the reeds heaped it up.
	2 Sam. 7. 13 ; 1 Kin. 5—8.	That they might make the gods to dwell in dwellings of heart's delight,
20	**Gen. 1. 26 ; 2. 7.**	He made mankind :
	Gen. 4. 1 (?).	The goddess Aruru seed of man with his help did make.
	Gen. 2. 19 ; Job 39. 6.	The beasts of the field, things having life, in the field he made.
	Gen. 2. 14.	The Tigris, the **Euphrates**, he created, put in place,
	Gen. 1. 4, 10, &c.	Called their name Good (*or* Beauty : Sumerian).
25	**Gen. 1. 11, 12.**	Rush, sedge, marsh-grass, reed-bed, jungle, he created.
		The grass of the field he made ;
	Gen. 1. 9 ;	Land (*or* mountain : Sumerian), marsh, reed-bed also
	Ps. 90. 2 (?). **Gen. 1. 24, 25.**	The wild cow, her calf the young wild ox, the ewe, her yeanling the lamb of the fold ;
		Garden and wood also ;
30		Tame goat, wild goat, take their stand by him (Sumerian perhaps: *he set there*).
	Job 38. 8–10 (?).	The Lord Merodach beside the sea piled a platform ;
		before he placed not
		he brought into being
		. trees he made
35		[bricks] in the place he made
	. . . . .	brickwork he put up ;
	[Houses he made], cities he built ;	
	[Cities he built], animals he formed (?) ;	
	[Nippur he made], I-KURRA he built ;	
40	[Erech he made, I-ANN]A he built.	

It will be noticed that the founding of the primeval holy cities of Nippur (*Niffer*), **Erech** (*Warka*), Eridu (....), and **Babylon** (*Bâbil*), with their respective temples, is put in the forefront of this ancient mythical poem. The sanctuaries and service of the gods are the final purpose

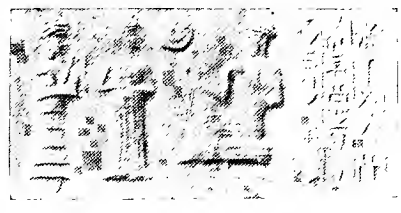
---

* The abyss of waters under the earth, whence springs and rivers flow.

† *King of the pure Abode* i.e. the god Ia.

‡ The Anunnaki were angels or spirits of "The Great Water" (Sumerian A.NUN) underground, the watery abyss whence the springs and rivers flow.

of Merodach's creative activity. Nippur was the sacred city of Illil or Bel, the father of the gods and lord of the habitable world; **Erech** of Anu, the god of heaven; Eridu of Ai or Ia, the god of deep wisdom, who dwelt in the abyss of waters under the earth; and **Babylon** of Ia's son Merodach, the creative and life-giving god. The goddess Aruru, who, according to the piece before us, assists Merodach in the creation of man, is elsewhere called *Lady of the gods of Sippar and Aruru*, and appears to have been the local deity of a town Aruru, which, like the town of Agadè, or **Accad**, became in the course of time a mere suburb of Sippara. In the Epic of Nimrod (VIII. 34) she creates Ia-bânî, the satyr-like companion of Gilgamesh, by nipping off a bit of clay and moulding it (*cf.* Gen. 2. 7; Job 33. 6; Isa. 64. 8). The obscure statement, l. 21, that Aruru made seed (or the seed) of mankind "along with" Merodach, or with his help and cooperation, reminds us of the no less obscure exclamation of **Eve**, "I have formed a man *along with* Jehovah," Gen. 4. 1 (Assyr. *itti* = Heb. *'ēth*).



SEAL OF A PRIEST OR SCRIBE,
Who calls himself arad abîni shamshi, "the servant of our Father the Sun."

The poem seems to open rather abruptly, unless we suppose that "the pure house, the house of the gods" (ll. 1, 9), may denote the inhabited world as known at the time of its composition—that is to say, Babylonia, or the valley of the **Euphrates** and Tigris (see the Ancient Map, page 23). Compare l. 10. But possibly the reference is to Eridu, the earliest and holiest city of **Shinar**, whose site was on the coast of the Persian Gulf at the mouth of the Four Rivers, and perhaps on an island close to the shore. Eridu, the earthly Paradise, might well be called preeminently *the pure* or holy *house* or home *of the gods*. It is the first thing made when there is an "off-flow, "out-flow," or ebb of the sea from the site of it (ll. 11, 12). E-SAG-ILLA, *House of the High Head* (or top), is Ia's temple there, as E-SAG-ILLA at **Babylon** is the temple of his son Merodach; and the name recalls the tower whose top was to reach "unto heaven" (Gen. 11. 4).

Lines 17, 18 may relate the origin of the reedy marshes at the southern extremity of Babylonia, though some think that they describe the creation of the dry land.

The word rendered "animals," l. 5, is of the greatest interest to the Biblical student. The Sumerian **A-dam** is literally "side-spouse,'

and seems, therefore, to denote all creatures which exist in pairs, or as male and female; so that it may be used of the entire animal creation, both brute and human. The meaning of the Sumerian term thus explains the story of the origin of woman (Gen. 2. 21 *sq.*), and accounts for the curious expression, "called their name **Adam**" (Gen. 5. 2). [The Assyrian equivalent, *namaššû*, seems to mean *things that move* or *creep about*, being derived from a root, *namâšu*, which looks like a cognate form of the Hebrew *ramas*, to creep (Gen. 1. 21 *sqq.*). I read the verb in the Assyrian version of l. 5 as *naššu* = *nanšu* = *namšu*].

This important text was first published, with a translation, by Mr. Pinches; *see T.R.A.S.*, July 1891.

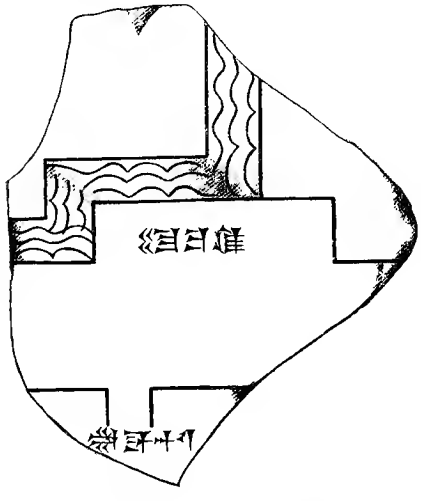
HINDÛ COSMOGONY.

Brahma, seated on a lotus, rising out of Vishnu, who lies asleep on Ananta, the five-headed serpent (*cf.* Tiâmat), while Lakhshmi, his wife, sits at his feet.

Ancient Babylonian Map of the World.

(7th or 8th cent. B.C.)

THIS unique document is a tablet of dark-brown clay, unhappily very much injured. The two large concentric circles represent the Ocean-stream, which, according to the ideas of antiquity, surrounded the earth (*see* Homer and Hesiod. Herodotus was the first to doubt the theory: ii. 23). The cuneiform writing between these circles reads: NÂR MARRATIM, "*The Bitter* (or *Briny*) *Flood.*"



FRAGMENT OF TABLET WITH A PLAN OF BABYLON,

Showing the district called Tuva, and the Great Gate of the Sun-god.

Each of the triangular projections from the outer circle, of which there seem to have been seven when the tablet was intact, is vaguely marked as a "district" or "region (Haupt: "island"); and on the left side of each, an inscription specifies its exact distance (from the nearer shore, or from Babylonia?). The inscription to the left of the great hole on the top of the outer circle, where one of these triangular projections once existed, reads: V (?) KAS-BU *ina birit*, "*Five* KAS-BU (*i.e.* six hours) *between*"; with the strange addition, *ashar* DINGIR BABAR NU SHI.LAL (= *shamshu la innamar*), "*where the sun is not seen*," which reminds us of Homer's Cimmerians (Odyss. xi. 14).

The two parallel lines, which run across the ground of the inner circle, represent the river **Euphrates,** and the little rings on each side are the cities of the territory through which it flows. At the top of the right

(*i.e.* on the left bank of the river), the word SHADÛ, "*cast*,' is written. The Euphrates cuts through the great city of DIN TIR.KI, *i.e.* **Babylon,** the larger part of which lies on its left or eastern bank. Below, in the south, the river enters the APPARU or "*marshes*.'

Gen. 2. 10–14.

The tablet supplies an excellent illustration of the state of geographical knowledge at the time. *Cf.* the four rivers of the Babylonian Paradise, mentioned in the closing lines of the legend of the Flood (page 41); and *see* Professor Haupt's paper, *Wo lag das Paradies?* in *Ueber Land und Meer*, No. 15. 1894/95.

ANCIENT BABYLONIAN MAP OF THE WORLD.

(7th or 8th cent. B.C.)

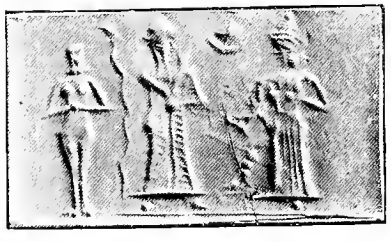
Babylonian and Assyrian Seals.

HERODOTUS states that in his day every Babylonian wore a seal (i. 195). This, no doubt, had been the case from time immemorial. And probably no better illustrations of the religious beliefs and ritual of the Old Babylonians and Assyrians are to be found than those afforded by the subjects engraved on the extant cylinder-seals or signets, obscure as many of these remain, owing to our still imperfect acquaintance with the corresponding literature. Statues and sculptures of the oldest period are rare; but we possess a considerable number of these smaller but not less precious relics of the distant past, many of which are as old as the times of Sargon of **Accad**, Ur-ba'u and Dun-gi of **Erech**, Gudea of Lagash, and Hammurabi or **Amraphel** of **Shinar** (Gen. 14). The specimens given in this work, some of which are published for the first time, range in date from about B.C. 4500 to the close of the Assyrian monarchy (7th cent. B.C.). The usual shape of such seals is that of a small roller or cylinder, pierced lengthways, and sometimes fitted with a swivel for use. The names of the owners, of their fathers, their gods, and their cities, are sometimes added in the old linear character. (The impressions, as rolled out on wax, are reproduced here.)

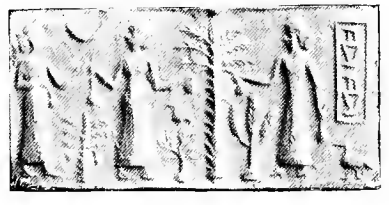
CYLINDER WITH GISHTUBARRA AND THE LION.

The subjects represented are usually those which meet us again on the sculptured walls of temples and palaces. The most prominent among them are scenes from the Epic of Nimrod, which celebrates the exploits of Gishtubarra or Gilgamesh **(Nimrod)** and his friend Ia-bânî. Ia-bânî is a mythical hero, with human head and bust, but with the horns, ears, and hind-quarters of a bull; and this strange pair may be regarded as the remote archetypes of the better known Herakles and Cheiron or Theseus (*see* page 25, No. IV.). Another frequent subject, variously modified, is

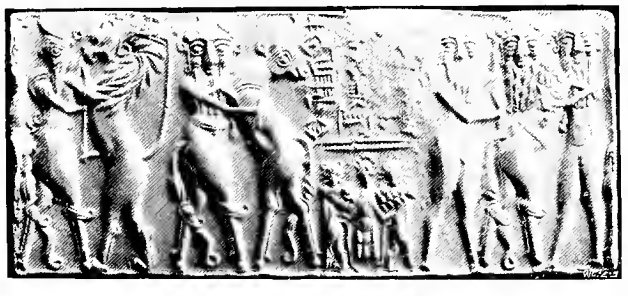
No. I.—SUPPOSED SCENE OF THE TEMPTATION.



No. II.—A PRIEST PRESENTING A VOTARESS TO A DEITY (?).



No. III.—WOMEN GATHERING DATES.



No. IV.—EPISODES IN THE EPIC OF NIMROD.

prayer and sacrifice. As a rule, the gods have the human form; composite figures are confined to subordinate spirits, demigods, cherubic beings, and demons. In this latter respect, the religion of **Mesopotamia** presents a striking contrast to that of **Egypt.**

Sometimes, though rarely, the scene is either a human sacrifice, as Ménant was the first to suggest, or at least a ceremonial symbolically imitating such a rite (page 152, No. III.). Other seals of similar style appear to represent scenes of initiation in religious mysteries, like those of Eleusis or of the Mithraic worship (page 27, No. VI.).

In some archaic specimens, we seem to see the very beginnings of the art of seal-engraving. The small chalcedony cylinder figured on page 27, No. V., shows a sacrificial scene of very primitive execution, in which limbs are indicated by straight lines, joints by round holes (*cf.* also pages 10, and 25, No. II.). The progress from these rude outlines to the masterly handling of animal forms, exhibited by seals as old as the time of Sargon I., B.C. 3800, is very remarkable (*see* page 45, No. 2). No later Babylonian or Assyrian work can be compared with these masterpieces of the early Chaldean kingdoms for breadth and freedom of treatment and truth to nature.

Assyrian seals are less common than Babylonian (*see* pages 11, 31). They are usually made of harder and finer materials, such as onyx and chalcedony. The flounced robe and the cap curving upward in horn-like projections (pages 15, 57), so characteristic of early Babylonian cylinders, are wanting to them. When inscribed, it is in the Assyrian cuneiform; and their subjects are the sacred tree, the winged solar disk, the eagle-headed cherub, and other religious types familiar in the Assyrian sculptures.

In No. I. we have the famous scene of the palm-tree with pendent fruit, towards which two seated figures are each stretching out a hand, while a serpent stands erect behind one of them. George Smith supposed that this might represent the Temptation (Gen. 3), noting, however, that "the two figures seem both to be males" (*Chaldean Genesis*). Others since have taken the fact for granted, but it is very doubtful; compare No. II., a seal in my own collection, where we see a god or goddess with a stellar symbol before the statue, a priest or king worshipping, and behind him an erect serpent and a naked woman. (Possibly the scene may be explained by the custom mentioned by Herodotus (i. 181 *sq.*), and the naked female may be Bel's chosen bride. On the other hand, she may be a goddess; as the serpent denotes goddesses in Egyptian hieroglyphs.) In No. III. two

women are gathering dates, and apparently presenting them to a third figure (perhaps a deity, as the crescent moon is seen before it). In the right-hand corner is a cartouche with the name TA-TA.

No. IV. seems to represent Gishdubar **(Nimrod)** and his friend Ia-bânî in conflict with the lion and the bull; and, on the other side of the defaced inscription, the capture of Ia-bânî (episodes in the Epic of Nimrod).

No. VI., a seal of green jasper in my possession, bears the name of its owner in archaic (linear) characters, viz.:—

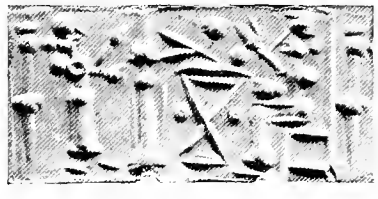
GISH . TUG . PI . UD . A . RA
URU . MU . SA . (or LIG ?),

which in Semitic Babylonian may be read:—

migir Pir-Nunna
Ala-mukish,
"Ala-mukish, the favourite of (the god ?) Pir-Nunna."

It seems to exhibit a religious rite, perhaps a human sacrifice, or a ceremony of initiation.

No. VII. is noticeable for the animal-form, probably representing a demigod or demon.



No. V.—A SACRIFICIAL SCENE.

No. VI.—AN INITIATION IN RELIGIOUS MYSTERIES (?).

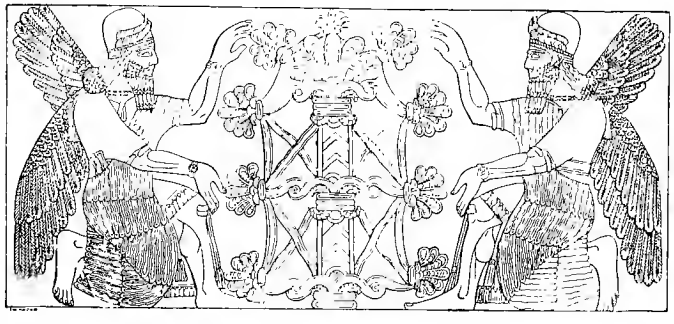
No. VII.—A MYTHOLOGICAL SCENE, OR MYSTIC CEREMONY.

Assyrian Sacred Trees with Cherubic Figures.

THE sacred tree is common to almost all ancient religions. It is found among the Arabs, Phœnicians, Canaanites, Jews (*cf.* the **groves,** or rather Asherahs, 1 Kings 14. 23; 2 Kings 17. 10); among the Hindoos, the Persians, and the Scandinavians. It is therefore natural to find apparent traces of it in the sculptures of **Assyria** and Babylonia. It appears to have been most prevalent in **Assyria** during the Middle Empire, B.C. 900–721; and the representations are found at *Nimrûd* (**Calah,** Gen. 10. 11), and *Khorsâbâd* (Dûr-Shargâni, *i.e.* "Sargon's Castle"), but not at **Nineveh.**

According to an old bilingual Babylonian hymn in praise of the god Ea or Ia (4 R. 15, 52*b*, *sqq.*),

> "In Eri-du a dark *gish-kin* tree grew,
> On holy ground it sprang up:
> Its appearance was that of gleaming lapis lazuli,
> Lying in the deep" (*i.e.* seen under water).



MALE CHERUBIC FIGURES, KNEELING BEFORE A SACRED TREE.

The rest of the hymn refers to the god, not to the tree as my friend Prof. Sayce supposed (*Hibbert Lectures*, 1887, page 238). It may be rendered thus:

> "Ia's way* in Eridu is fraught with abundance;
> His abode is the sanctuary of the earth;
> His resting-place is the bed of the goddess Bau;
> Into the (his) pure House, whose shade spreads abroad like that of a forest,—
> into it none may enter."

* Probably referring to the procession in which the god's image or ark (Babylonian "ship") was carried along the streets on certain festivals, in order to ensure peace and plenty.

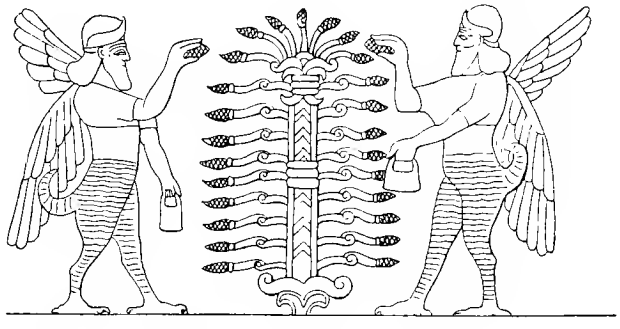
CHERUBIC FIGURE.

An Assyrian Winged Human-headed Bull, representing a guardian genius or spirit

[From the palace of Assur-nāsir-pal, king of Assyria (B.C. 885–860), at Calah, the modern Nimrûd.]

The two remaining lines are too defaced for translation.

The GISHKIN was, perhaps, a kind of palm (Chinese *k'iung, kwang* ?), or a conifer (Chinese *k'ien* ?). Black, white, and grey species are mentioned elsewhere. ERI-DU, "*Good City*," being the principal seat of the worship of Ia, the tree was perhaps sacred as giving oracles by the motion or rustling of its leaves; like the oaks of Dodona, the laurel of Delos (Virgil Æn. 3. 91), and that of Delphi (Hymn to Apollo, 390); *cf.* 2 Sam. 5. 24. The "Teacher's Oak" or "Terebinth" (A.V. *plain of Moreh*), Gen. 12. 6; "The Oak of the Diviners" (A.V *plain of Meonenim*), Judg. 9. 37; perhaps also Deborah's Palm, and even the Burning Bush, may reflect the same order of ancient ideas. The Arabs still believe the thorny bushes of the *gharqad* or box-thorn (a large species of *Rhamnus*), capable of uttering prophetic words, and regard the *samūra*, or Egyptian thorn, as sacred.



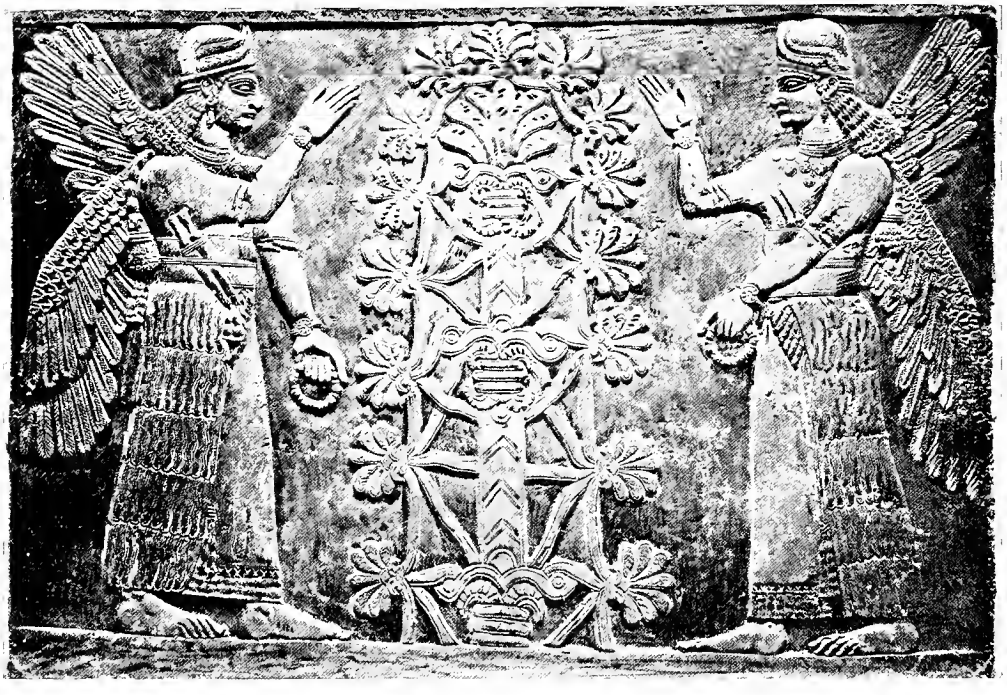
COMPOSITE CHERUBIC FIGURES AND SACRED TREE.

The trees before us are conventional representations of the palm. On the settlement of the Babylonians in the Plain of **Shinar,** or South Chaldea (Gen. 11. 2), they probably found the Plain covered with palms. The character for palm, which was read both *gi-shimmar*, "*shimmar* tree," and *shanga*, "pure, "holy," suggests that the name Shangar (**Shinar**), Shumir, may mean either Palm country or Holy Land. *Cf.* Deut. 34. 3. According to an Arab proverb, the palm has a hundred uses beneficial to man; and, as regards Babylonia, the inscriptions prove that at an early period it supplied food, both for men and cattle, wood for building, fibre, and many other useful products, whilst its dates yielded wine. The palm was sacred to the pre-Islamic goddess Athtar (*i.e.* Ishtar or Ashtoreth) among the Arabs, as also among the Phœnicians.

The kind of tree is indicated by the palm buds at the termination of each branch, the "palmettes," which passed into Greek art in the form of the "honeysuckle" ornament.

Female (or Youthful) Cherubic Figures, standing before a Sacred Tree.—In this illustration the symbol held in the hand of each figure perhaps indicates the sex. The tree is, as usual, conventionally treated, and may represent a grove of palms rather than a single tree. The uplifted hand suggests blessing.

All the illustrations are taken from Assyrian sculptured slabs now in the British Museum.



FEMALE (OR YOUTHFUL) CHERUBIC FIGURES, STANDING BEFORE A SACRED TREE.

Eyre & Spottiswoode]

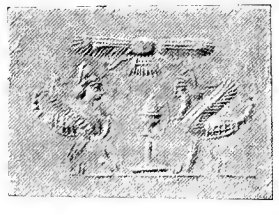
AN ASSYRIAN WINGED HUMAN-HEADED LION, REPRESENTING A GUARDIAN GENIUS OR SPIRIT.

Assyrian Cherubic Figures.

Guardians of Gates and Doorways.—Guardian Genii were not unknown to the Assyrians and Babylonians, although the designation **Cherubim** has not yet been found in the inscriptions. It is, however, probably akin to the Assyrian term *karūbī*, "the mighty" (*cf.* Ps. 29. 1). At the doors of the royal palaces and temples were placed winged human-headed lions and bulls, as also huge serpents. These strange composite figures were known by the name of *shēdī* (Heb. shēdîm, Deut. 32. 17, A.V. *devils*), and *lamassī*, and were placed at the entrance to public buildings to protect the royal pathway and to repel enemies. So the Cherubim guard the way to the **Tree of Life.** *Cf.* also the two Cherubim overshadowing the **Ark**, Exod. 25. 18; which were probably winged human figures like those which we see performing similar functions in Egyptian paintings. In Ps. 18. 10; 104. 3, a cherub appears as Jehovah's steed or chariot; *i.e.* the storm-cloud borne onward by the blast. The Cherubim of Ezekiel's vision (Ezek. 1 and 10) seem to combine the principal Assyrian forms in one.

Gen. 3. 24.

The Scorpion Men.—On this small Assyrian seal, a flaming incense burner stands between the winged human-headed figures, whose composite bodies end in a scorpion's tail curled back ready to sting. Above them is the winged solar disk.



These figures are supposed to represent the "Scorpion Men" described in the Babylonian Epic of Nimrod. There, the scorpion-man and his wife keep the gate of the mountain *Māshu*, which had to be passed to reach the Abode of the Blessed (*cf.* Gen. 3. 24).

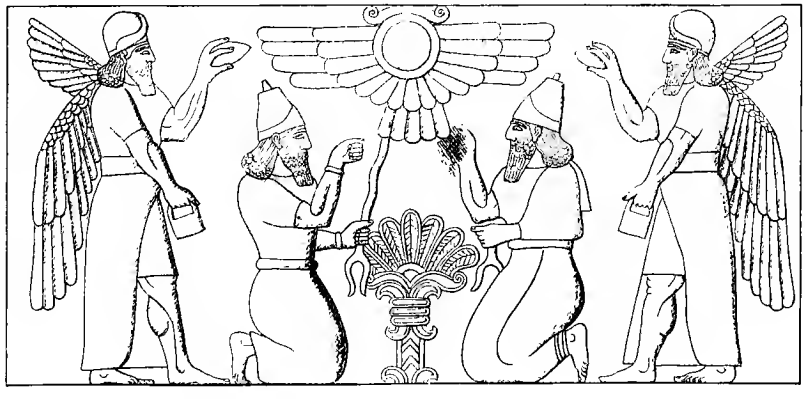
"Their upper (*i.e.* human) part reacheth to heaven, and their bosom (*i.e.* the scorpion body) to the underworld; whose terror is overpowering, and whose look is death (*cf.* the Greek Gorgon); whose splendour is awful, overthrowing mountains. At sunrise and sunset they watch over the sun."

Eagle-headed Cherubic Figure.—The eagle-headed figures of the Assyrian sculptures have been by many considered to be representations of the god **Nisroch** (2 Kings 19. 37); but for this identification there is no ground whatever. No such name as Nisroch is known in the inscriptions; and the most tenable explanation is that **Nisroch** is a textual error, not for Nergal, as some have supposed, because there was a temple of Nergal at **Nineveh,** but for the well-known Assyrio-Babylonian deity Nusku or *Nusku rê'û*, "The Shepherd Nusku," a title of Ninib. (*See* Halévy, *Journal Asiatique*, 1879, page 387.)

The monuments afford us some explanation of what the eagle-headed creatures represented. The Babylonians believed that before the creation of man the world was occupied by a number of composite beings, half men and half animals; and among these, we are told in the so-called Creation Tablet of Cutha, were—

"warriors with bodies of birds of the mountain gorges, men with the faces of birds of the desert."

Like other cherubic figures in the sculptures, this one also holds a basket and a palm-spathe (in the act of fertilizing a palm-tree; a process often represented. The Assyrians and Babylonians considered the various arts of husbandry to be of divine origin: *cf.* Isa. 28. 23–29). Others think of a fir-cone, with which the figure is sprinkling the tree with holy water. Dr. Bonavia has proved that fir-cones were used by the ancients for such purposes (*Trans. Ninth Congress of Orientalists*, vol. ii.).



KINGS, SUPPORTED BY CHERUBIC FIGURES, KNEELING BEFORE THE SACRED TREE, AND WORSHIPPING THE WINGED SOLAR DISK.

(Cf. page 83, and my note on Deut. 33. 2 in *P.S.B.A.*, April 1896.)

S 7980.

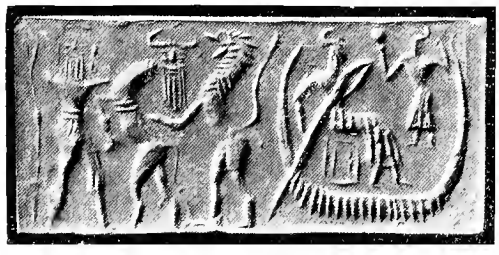
EAGLE-HEADED CHERUBIC FIGURE.
[*From the palace of Assur-nāsir-pal at Calah (Nimrud).*]

FOUR-WINGED ASSYRIAN CHERUBIC FIGURE.

E.

The Chaldean Story of the Flood and the Chaldean Noah.

The Deluge Tablet, of which there are several copies in the British Museum, is one of the most important inscriptions yet discovered. It forms the eleventh book of the Chaldean Epic of GILGAMESH, or **Nimrod.** It is introduced there because the eleventh month of the Babylonian calendar, according to which the Epic was arranged, was called "the Month of the Curse of Rain," or "the Month of Destruction," corresponding to the eleventh Zodiacal sign of Aquarius.



AN ARCHAIC BABYLONIAN SEAL,
Representing an episode in the Epic of Nimrod, Tablet X. Gilgamesh and his friend Ia-bâni conversing with a monster. Nêsh-ia and his boat, in which Gilgamesh went to seek Nûḫ-napishtim, the Chaldean Noah.

The story is evidently older than the Epic into which it was woven; and is therefore more ancient than B.C. 2200, the period at which the Epic is supposed to have been drawn up. It is related to "Gilgamesh" by his ancestor NÛḪ-NAPISHTIM * (*i.e.* Rest of Soul), called also Atraḫasis or Ḫasisatra (= the Greek *Xisouthros*), "the very wise or pious, who is the Chaldean **Noah.**

The principal points of contact with the Hebrew account are:—

The Deluge is a punishment for sin. Atrahasis and his family are servants of Ia, the god of the watery abyss. The other gods decree a flood. He is directed to build a ship to hold himself, his family, and the craftsmen (who were under the special protection of Ia), as well as the various kinds of animals. The ark is covered with pitch without and

* Haupt and others read the ideogram *Pir-napishtim*, "Offspring of life." But the Sumerian Ghis-zi represents an older Guz-zi=Kush-zi=*Nûḫ-napishtim*, "Rest of soul," *i.e.* "Tranquil-hearted,' whence the Hebrew *Nôaḥ*, *i.e.* *Rest*, is abridged by omission of the second element in the Babylonian name

within, and has a deck or covering. The rain lasted six days and nights. The birds—a dove, swallow, and raven—are sent forth, and the last returns not. The ark rests on the mount of Nizir. The rescued come forth from the ark. Sacrifice is offered, and the gods gather round the altar smelling the sweet savour. The gods agree not to punish mankind again with a flood. Finally the hero and his wife are taken or translated, like **Enoch**, to live like gods in the immortal land at the mouth of the four rivers of Paradise.

The chief part of this important text is translated here, Scripture parallels being suggested in the margin.

THE REVERSE SIDE OF THE BROKEN TABLET,

Containing the Narrative of the Deluge, as pieced together and published by the late George Smith, December 3, 1872. The restoration comprises sixteen fragments, and the translation appeared in the *Transactions of the Society of Biblical Archæology*.

TABLET XI. OF THE EPIC OF NIMROD.

(*Haupt, Nimrod-Epos, No.* 70.)

Nûh-napishtim saith to him, even to Gilgamesh;

Let me unfold to thee, Gilgamesh, a secret story,

Gen. 6. 7. And the decree of the gods let me tell thee!

Shurippak, a city thou knowest,—

On the bank of Euphrates it lieth;

That city was full of violence, and the gods within it—

Gen. 6. 17. To make a flood their heart urged them, even the mighty gods.

Their father (*i.e. adviser*: Gen. 45. 8) was Anu,

Their counsellor the warrior Bel,
Their throne-bearer * Ninib,
Their champion Innugi.
Nin-igi-azag, even Ia, had sat (*or* lurked) near them, and
Their talk (*or* purpose) he repeated to the reed-fence:
"Reed-fence, reed-fence! house-wall, house-wall! †
Reed-fence, listen! and house-wall, give heed!
Man of Shurippak, son of Ubara-Tutu,
Gen. 6. 14. Pull down the house, build a ship!
Leave goods, seek life!
Property forsake, and life preserve! ‡
Gen. 6. 19. Cause seed of life of every sort to go up into the ship!
vv. 15, 16. The ship which thou shalt build,
Exact be its dimensions,
Equal be its breadth and its length!
On the ocean launch it!"
I understood, and said unto Ia my lord:
Gen. 6. 22; 7. 5. "The command, my lord, which thou spakest thus,
I honour, I will do [it]!
[But wh]at shall I answer the city, the people and the elders?"

Ia framed his mouth and speaketh,
He saith unto me his slave:
"[Ans]wer thus shalt thou make unto them:
'Bel hath rejected and hateth me, and
I may no longer dwell in yo[ur cit]y, and
Gen. 4. 14. Towards Bel's ground I may no longer turn my face: but
I will [go] down to the Ocean, [and] with [Ia] my [lord] will I dwell!
[Upon] you it will rain heavily '"

[*Some twelve lines broken, or gone altogether.*]

BABYLONIAN CYLINDER WITH SACRIFICIAL SCENE.

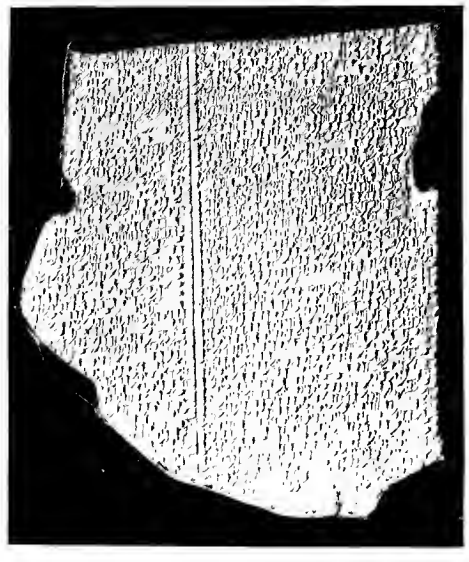
* *i. e.* the Cherub on which they rode forth in wrath (Ps. 18. 10, Isa. 19. 1, Ezek. 1. 4 *sqq*.)

† The fence and wall of Nûh-napishtim's homestead on the river-bank.

‡ This looks like a variant rendering of the previous line, and may therefore imply an original Sumero-Accadian text, of which the extant Assyrian is a translation.

On the fifth day I laid down the frame of it ;
At its bulwarks (?) its sides were 140 cubits high ;
The border of its top equalled 140 cubits (*i.e.* every way).*
I laid down its form, I figured (*or* fashioned) it :
I constructed it in six stories,
Dividing it into seven compartments ;
Gen. 6. 16 (?) Its floors I divided into nine chambers each.
Water-pegs inside it I drove in (*to stop leaks*).
I chose a mast (*or* rudder-pole), and supplied what was necessary :
Gen. 6. 14. Six *sars* of bitumen I poured over the outside,
Three *sars* of bitumen [I poured over] the inside.
While the basket-bearers were carrying three *sars* of oil aboard,
I reserved one *sar* of oil, which the libations (?) consumed ;
Two *sars* of oil the shipmen stowed away.
For [the men's food] I slaughtered oxen ;
I slew [small cattle] every day ;
New wine, sesame wine, oil and grape wine,

OBVERSE



ANOTHER COPY OF THE DELUGE TABLET.

* Thus, though called a ship, it seems to have been a perfect cube or box of 140 cubits each way. *Cf* the Heb. name *tebah* = chest, "ark." See also Rev. 21. 16, 17. (The Heb *tēbāh* may be connected with the Sumerian DUB, "to be quieted, appeased," "to rest." The ships or arks in which the Chaldean and Egyptian gods were carried about, were regarded as their resting-places. *Cf.* also Eg. *dep-t*, "a ship." The infant Moses' "ark" is a *tebah*, Exod. 2. 3.)

The people [I gave to drink], like the water of a river.
A feast [I made], like New Year's Day.

[*Five lines.*]

[With all that I possessed I fr] eighted it ;
With all that I had of silver I freighted it ;
With all that I had of gold I freighted it ;
Gen. 7. 7, 8. With all that I had of seed of life of every sort [I freighted it] ;
I put on board all my family and my clan ;
Cattle of the field, wild beasts of the field, all the craftsmen, I put on board.
A time Samas appointed (saying) :—
Gen. 7. 4. "When the Lord of Storm at eventide causeth the heavens to rain heavily,
Gen. 7. 1. Enter into the ship, and shut thy door !"
That time came :
The Lord of Storm at eventide caused the heavens to rain heavily.
I dreaded the appearance of day ;
I was afraid of beholding day *
Gen. 7. 16. I entered the ship and shut me my door.
For the steering of the ship, to Buzur-Bel the shipman
The great vessel (deckhouse ?) I handed over, with its freight (*or* gear).
When the first light of dawn appeared,
1 Kings 18. 44 *sq.* There rose from the foundation of heaven a black cloud :
Rimmon in the heart of it thunders, and
Nebo and Merodach march before ;
The Throne-bearers march o'er mountain and plain.
The mighty Dibbarra (*or* Girra) wrenches away the helm ;
Ninib goes on, pouring out ruin.
The Anunnaki (earth-spirits) lifted torches ;
With their sheen they lighten the world.
Rimmon's violence reacheth to heaven ;
Amos 5. 8. Whatever is bright he turneth into darkness.

One day the southern blast
Hard it blew, and
Like a battle-charge upon mankind rush [the waters.]
One no longer sees another ;
No more are men discerned in (descried from) heaven.

Perhaps an alternative version of the preceding line. Delitzsch renders the two lines : "The storm's beginning saw I, to experience the storm I had fear." But it was at nightfall that the warning came. The storm burst the next morning.

The gods were dismayed at the flood, and
Sought refuge in ascending to highest heaven (*lit.* the heaven of Anu) :
The gods cowered like dogs ; on the battlements (of heaven) they crouched.
Jer. 6. 24. Ishtar screams like a woman in travail,
The loud-voiced Lady of the gods exclaims :
Gen. 3. 19. "Yon generation is turned again to clay !
As I in the assembly of the gods foretold the evil—
Like as I foretold in the assembly of the gods the evil ; —*
A tempest for the destruction of my people I foretold.
Isa. 64. 8. But I will give birth to my people (again), though
Hab. 1. 14. Like the fry of fishes they fill the sea ! "
The gods because of the Anunnaki wept with her ;
The gods were downcast, they sate a-weeping ;
Closed were their lips
Gen. 7. 12, 17. During six days and nights
Wind, flood, storm, ever more fiercely whelmed the land.

TERRA COTTA FIGURE OF GISHTUBAR, FROM KHORSABAD.†

When the seventh day came, storm (and) flood ceased the battle,
Wherein they had contended like a host :
Gen. 8. 1. The sea lulled, the blast fell, the flood ceased.
I looked for the people [*udma*], with a cry of lamentation ;
Gen. 7. 21 *sqq.* But all mankind had turned again to clay :
The tilled land was become like the waste.
Gen. 8. 6. I opened the window, and daylight fell upon my cheeks ;
Crouching I sit (and) weep ;
Over my cheeks course my tears.
I looked at the quarters (of heaven), the borders of the sea ;
Gen. 8. 5. Towards the twelfth point rose land.
To the country of Nizir the ship made way ;
Gen. 8. 4. The mountain of the country of Nizir caught the ship, and suffered it not to stir.
One day, a second day, the mountain of Nizir, etc. (as before) ;
A third day, a fourth day, the mountain of Nizir, etc. (as before) ;
A fifth, a sixth, the mountain of Nizir, etc. (as before).
Gen. 8. 6–12. But when the seventh day was come,
I brought out a dove (and) let it go.

* Variant rendering of the previous line.

† A terra-cotta figurine, representing Gishtubar or Gilgamesh (Nimrod), which was found along with other similar statuettes, cylinders, and amulets, buried in small hollows below the pavement of the courts of **Sargon's** palace at *Khorsabád*. These objects were probably designed as talismans against the infernal spirits.

The dove went to and fro, but
Found no foothold (*lit.* standing-place), and returned.
Then I brought out a swallow (and) let it go.
The swallow went to and fro, but
Found no foothold, and returned.
Then I brought out a raven (and) let it go:
The raven went off, noticed the drying of the water, and
Feeding, wading, croaking, returned not.

Gen. 8. 17, 20. Then I brought out (everything) to the four winds, offered victims,
Made an offering of incense on the mountain top;

Num. 23. 1, 29. Seven and seven tripods I set,
Into their bowls I poured calamus, cedar, fragrant herbs;

Gen. 8. 21; Lev. 26. 31. The gods snuffed the odour,
The gods snuffed the pleasant odour,
The gods like flies swarmed above the sacrificer.

But when Ishtar was come from afar,

Gen. 9. 13–16. She lifted up the Great Gems (?),* which Anu had made to adorn her.

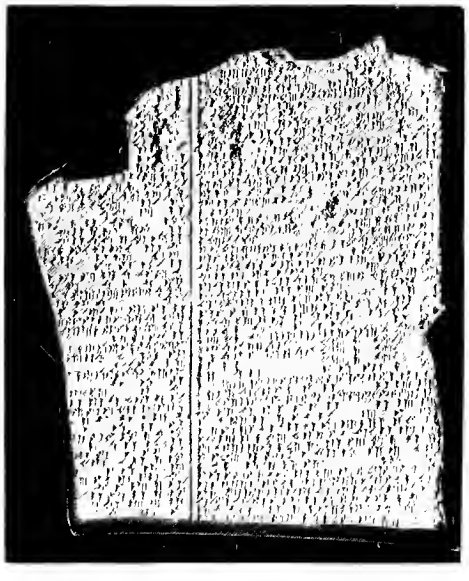
"These gods," (she cried) "by mine azure collar (*lit.* by the lapis lazuli of my neck), I will never forget!

Gen. 8. 1; 9. 15. These days will I bear in mind, and nevermore forget!

Let the gods go to the incense-offering;
(But) let Bel never go to the incense-offering!
Forasmuch as he took no counsel, but caused the flood,
And delivered my people to destruction."

But when Bel was come from afar,
He saw the ship, and Bel waxed wrathful;

REVERSE.



ANOTHER COPY OF THE DELUGE TABLET.

He was filled with rage at the gods, (and) the Igigi (*i.e.* the spirits of heaven):
"Some soul" (he cried) "hath escaped!

* The character for TUM, "flies," "insects." *Cf.* the Chinese *tum, tung,* "rainbow," which is written with the same character denoting "insects." The Babylonian myth evidently regards the rainbow as the great jewelled collar of Ishtar, held up, arch-wise, in heaven (*cf.* page 201).

Let not a man survive the destruction ! "
Ninib frameth his mouth and speaketh—
He saith to the warrior Bel :
" Who then but Ia doeth the thing ?
Ia is versed in every wile."
Ia frameth his mouth and speaketh—
He saith to the warrior Bel :
" Thou, O sage of the gods (and) warrior—
In no wise hast thou been well-counselled in causing a flood !
On the sinner lay his sin !
On the guilty lay his guilt !
(But) remit (somewhat) ! let him not be cut off ! forbear ! let him not [be swept away] !

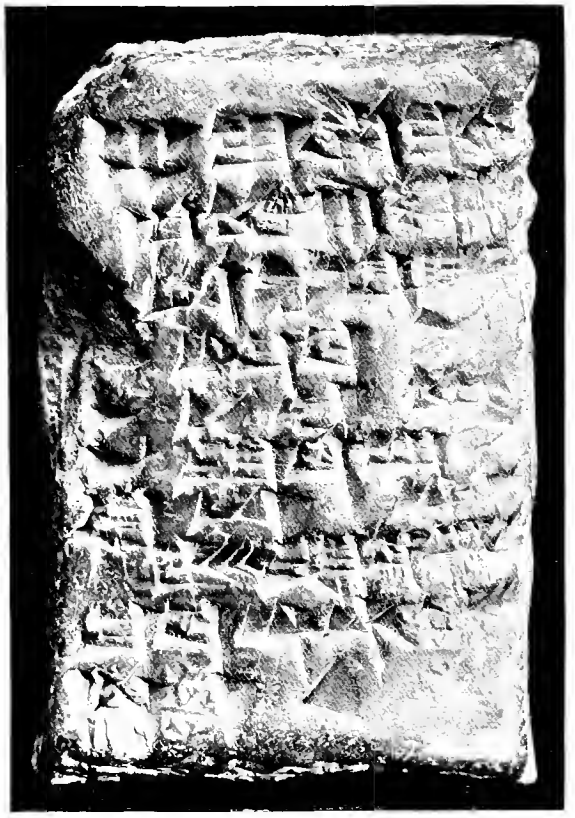
Gen. 9. 11. Instead of thy causing a flood,
Ezek. 14. 12–21; 5. 12, 16, 17; 2 Sam. 24. 13; Hos. 13. 7; Jer. 5. 6. Let the lion come and minish mankind !
Instead of thy causing a flood,
Let the leopard come and minish mankind !
Instead of thy causing a flood,
Let famine break out and [desolate] the land !

Instead of thy causing a flood,
Let pestilence (*lit.* Girra ; *i.e.* the god of plague) come and slay mankind !
I divulged not the decision of the mighty gods ;
Job 4. 12, 13. Gen. 6. 9. (Some one) caused Atraḫasis to see visions, and so he heard the decision of the gods."

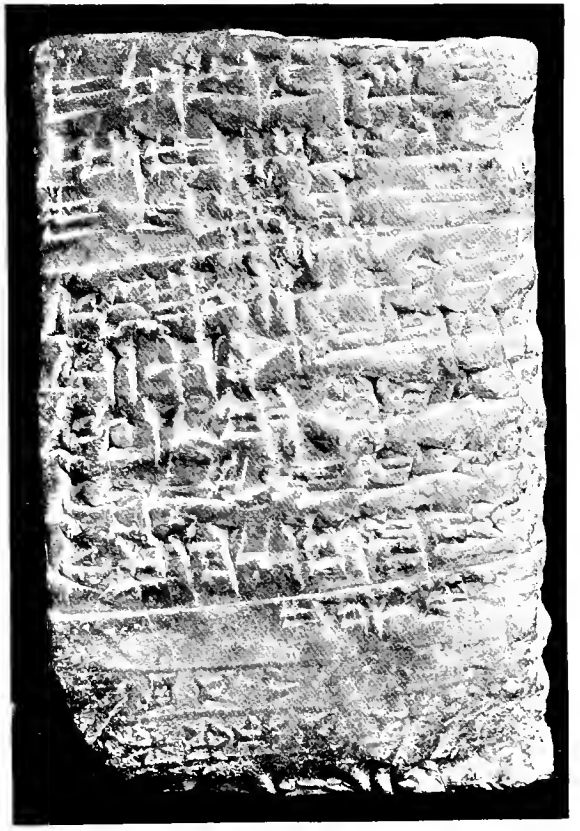
Thereupon he took counsel with himself (*or* made up his mind) ;
Bel came on board the ship,
Seized my hand and led me up (out of the ship),
Led up my wife (and) made her kneel beside me ;
Gen. 9. 1. He turned us face to face, and standing between us blessed us, (saying) :
" Ere this, Nûḫ-napishtim was human ;
Gen. 3. 5, 22. But now Nûḫ-napishtim and his wife shall be like us gods !
Gen. 2. 10–14. Nûḫ-napishtim shall dwell far away (from men), at the mouth of the rivers ! " *
Gen. 5. 24. Then they took me, and made me dwell far away, at the mouth of the rivers.

* The site of the Babylonian Paradise, at the mouth of the four rivers, **Euphrates,** Tigris, Karūn, and Kerkha. This suggestion, and some of the renderings here adopted, are due to Professor Paul Haupt, the principal authority on the original text.

OBVERSE



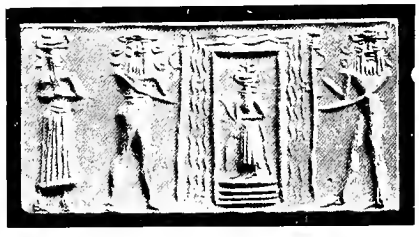
REVERSE.



CONTRACT TABLET, DATED IN THE REIGN OF AMMI-ZADUGA. *(Mr. Ball's Collection.)*

An Archaic Babylonian Seal, representing the Chaldean Noah.

THIS Seal is commonly assumed (after G. Smith, *Chal. Gen.*) to represent Nûḥ-napishtim, otherwise Atraḥasis, the Chaldean Noah, in his ark. Really, it represents him in his dwelling at the mouth of the Four Rivers of the Chaldean Paradise, on each side of which is a figure of Gilgamesh-Nimrod, holding an oar. A worshipper stands in front.



Fragment of another Babylonian Account of the Flood.

IN 1875 the late George Smith wrote as follows: "The 'Izdubar Legends' appear to me to have been composed during the early Babylonian empire, more than 2,000 years B.C." (*Assyrian Discoveries*, page 166). Early as this date may have appeared, it has recently been shown to be none too early. At the last Congress of Orientalists (Paris, 1897), Scheil gave an account of a fragment of a tablet containing a different version of the story of the Deluge, which was unearthed by himself in the course of his excavations at *Abû Habbah*, the ancient SIPPARA. Although the document is sadly mutilated, it is of the highest importance because of the colophon which gives the date as well as the name of the scribe, and because it connects the story with Sippara, as does Berosus (Euseb. *Chron.*, ed. Schöne, page 20 *sqq.*), whose account differs in some respects from that which is embodied in the Epic of Nimrod. The colophon, according to Scheil, runs thus: "Second Tablet of the history (beginning), *Whilst the man slept*. Tablet of 439 lines. Mullil-Aya (or Ellit-Aya), the Scribe. Month of Sebat, day 28, the year when Ammizaduga the king built the fortress *Ammizaduga's Place* at the mouth of the **Euphrates**." (With this mode of marking a year by an event *cf.* Amos 1. 1.)

Thus the new text of the Deluge Story is actually dated by its writer at some point in the century 2250–2150 B.C. The tablet, however, from which he made his copy must even then have been already old; for it appears that he could not read it in some places.

The Babylonian Legend of Gilgamesh-Nimrod.

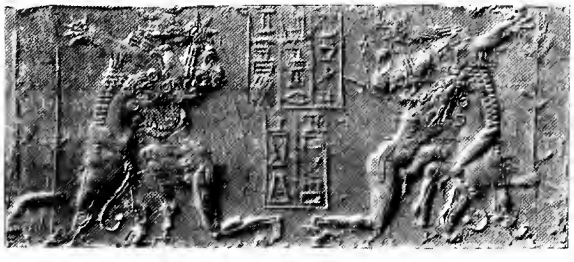
"*Even as Nimrod, the mighty hunter before the Lord.*"—Gen. 10. 8–10.

GILGAMESH or Gishtubarra, the old Sumerian demigod, who was called in Semitic-Babylonian *Nârûdu*—a weakened form of Navrûdu = Namrûdu, *i.e.* **Nimrod**—is the prototype of the Greek Heraklês, whose celebrated Twelve Labours recall the twelve episodes or books of the exploits of Gilgamesh-Nimrod, which constitute the old Babylonian Epic of that name.

Three archaic Babylonian Seals are figured :—

In Seal No. 1, Gilgamesh and the Lion, which many consider the absolute masterpiece of old Chaldean art, the mighty hunter is grappling with a huge lion, or raising it when vanquished upon his brawny shoulders; as Heraklês in the Greek myth overcame the Nemean Lion, or as **Samson** rent the lion in twain by the vineyards of Timnath. The tall reeds suggest the Chaldean marshes as the scene of the exploit. The hero is naked, wearing only a narrow girdle or belt above the middle; and, like Samson when he *rent* the lion, he has *nothing* (*i.e.* no weapon) *in his hand*. His strong, sinewy frame is broadly and powerfully indicated. Here, as always, he is seen full face. His long curling locks and beard remind us again of Samson. The inscription is apparently "KASHA-NABÛ *priest of* DÛRU (or ISIN) *the scribe, thy servant.*" As Gilgamesh is a solar hero, the lion may represent the Zodiacal constellation of Leo.

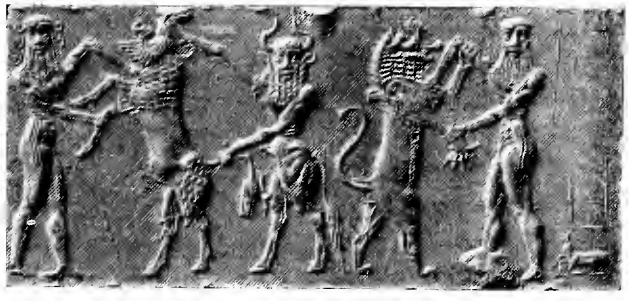
Judg. 14. 6
Cf. **1 Sam. 17. 35 & 2 Sam 23. 20; Judg. 16. 17.**



SEAL No. 1

Seal No. 2 shows Gilgamesh and his companion Ia-bânî in conflict with a bull and a lion. On the right stands the hero, grasping the lion by the throat with his right hand, and holding a fore-paw of the beast with his left. Ia-bânî is seizing the bull by horns and tail from behind—literally taking the bull by the horns—as he is said to have done in the 6th Tablet of the Epic of Nimrod; while Gilgamesh, whose figure is repeated, takes the animal by the throat and fore-leg in front. The bull is "the Bull

of Anu, which that god created to destroy Gilgamesh, at the request of Ishtar, whose wooing the hero had despised. It is the Zodiacal constellation of Taurus, in the sun's annual path through the heavens.

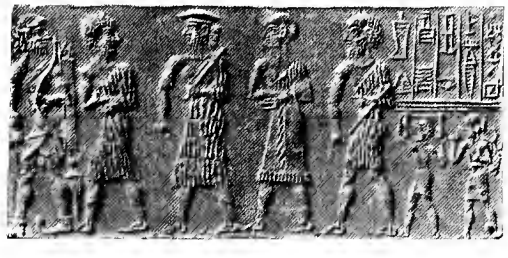


SEAL No.

The inscription of the owner's name at the extreme right is effaced; but the style and execution prove that the seal belongs to the same early period as the similar one in the New York Museum and that of Sargon I., B.C. 3800, in the De Clercq collection.

In the Epic of Nimrod, the ancient city of **Erech** is the hero's residence; and in Gen. 10. 10 **Nimrod** appears as the founder of **Babel, Erech, Accad,** and **Calneh.**

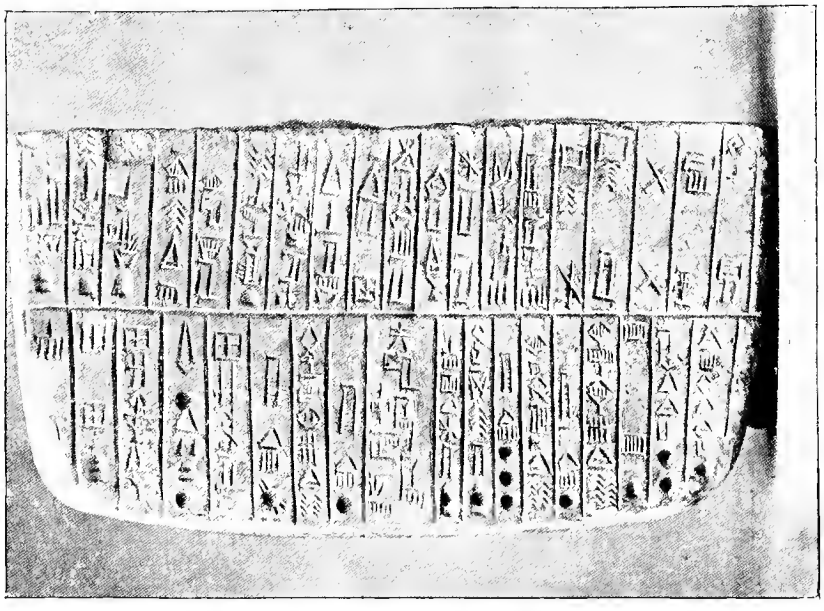
Seal No. 3, according to the inscription in the right-hand top corner, belonged to "Ussi, *the brother of the king of* **Erech**, *the scribe, thy servant.*' It may be referred to the times of Ur-ba u and Dun-gi (B.C. 2700). The central figure, the only one whose head is covered, who carries a sceptre, and towards whom the others look, those nearest him having the hands folded on the breast in the usual attitude of deference, is probably the king of **Erech.** He wears the flounced robe of the Babylonian priests and gods, which, according to Heuzey, was really a fleecy stuff or woollen tissue, with tufts arranged in rows, called by the Greeks *kaunakes* (the poet Menander mentions a purple robe of this kind; *cf.* Josh. 7. 21). Two of his attendants wear a dress of similar material, and carry wands of office. Immediately behind him walks a shaven personage in a fringed robe, who may represent the scribe, the owner of the seal. An armour-bearer or body-guard, with bow and quiver, and an arrow in the right hand, leads the way. Under the inscription two slave-boys are seen, carrying a stool and a bundle of some kind.



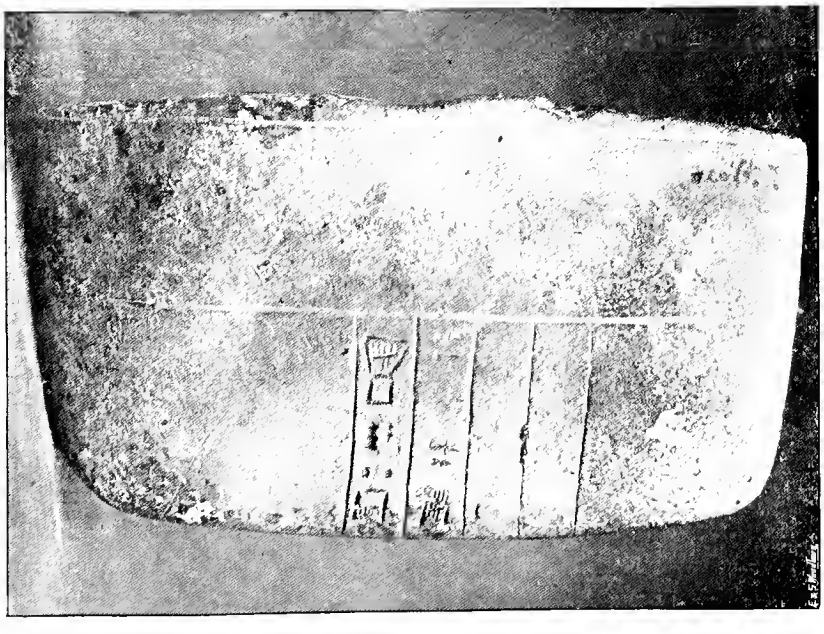
SEAL No. 3.

An Inscribed Limestone Tablet (6 in. by $3\frac{1}{4}$ in. by 2 in.) from Sippara (Abû Habbah).

Obverse

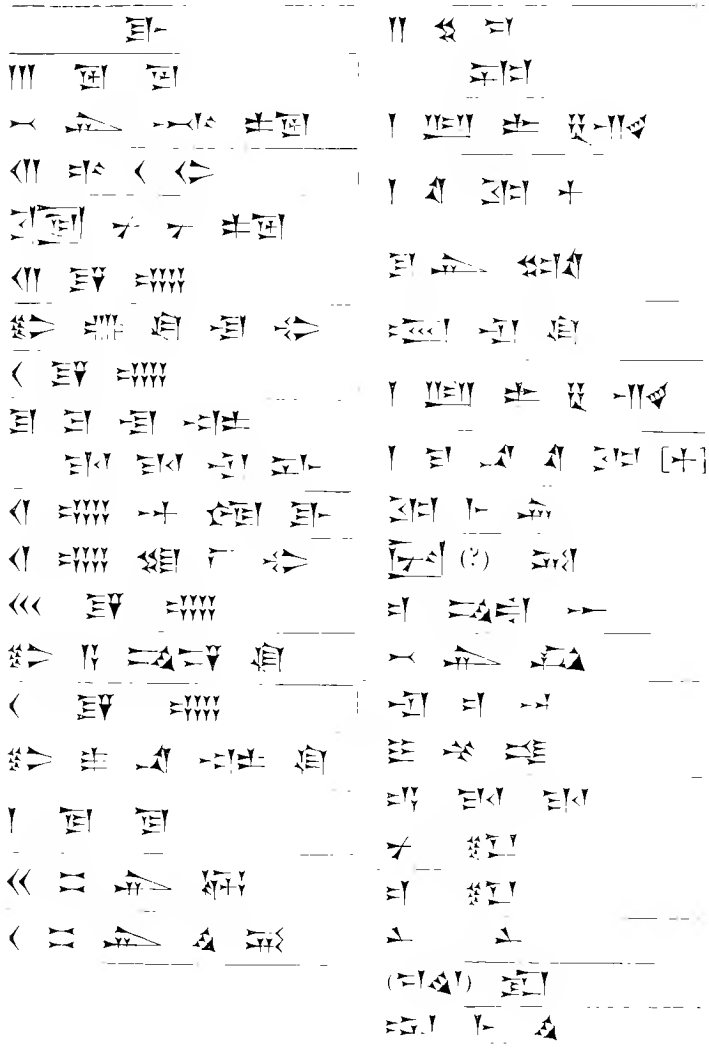


Reverse



An Inscribed Limestone Tablet (6 in. by $3\frac{1}{4}$ in. by 2 in.) from Sippara (Abû Habbah).

Transcription into neo-Babylonian Characters.



An Inscribed Limestone Tablet from Sippara (Abû Habbah).

Transcription in Roman Letters, and Translation.

THIS venerable relic of the remote past, found some years ago on the site of the temple of the Sun-God at *Abû Habbah*, the ancient Sippar (Sippara), in Southern Babylonia (by some wrongly identified with **Sepharvaim**), is important as exhibiting the oldest known forms of the archaic Babylonian writing, from which the cuneiform characters were in course of time developed. It probably belongs to the period B.C. 4500–4000 (*cf.* page 155). It seems to be part of an old temple-register, not only giving an account of the flocks and herds and other property of the sanctuary, but also briefly chronicling events of interest affecting the sacred lands. Professor Hommel considers the town A-IDINNA, mentioned in the 13th line, whose Assyrian name would be *Nádu*, to be identical with the **Nod** of Gen. 4. 16. The tablet is now in Mr. Ball's collection.

*** The capital letters mark Sumerian words, the small type Semitic Babylonian words and terminations, the occurrence of which here and there proves the text to be of Semitic origin.

COL. I.

( ) GAL
Grand (Account ?)
III DIB DIB
Three sheep
be-li BAL SIB
To the Lord the shepherds sacrificed;
XII GUD X LID
Twelve bullocks, ten heifers,—

COL. II.

II SHE-GISH SAG
Two (crops ?) of best sesame.
I TU-PI GUSH-GIN
One ṭu-pi of gold;
I ZA-BAR
One of bronze,
SHU-ZALLI
Burnished.

COL. I.—*cont.*

SUB NU-NU SIB
The shepherds lived on (their) flesh.
C (?) BUR NIR
A hundred (?) bull calves
in u-di-la-tim
In the stalls.
X BUR NIR
Ten bull calves
SHU-BALAG
DA DA GISHGAL (?) MAR
Were sacrificed
on the south and west borders.
XI NIR DINGIR NIN-GAL
Eleven bull (calves) to Ningal.
XI NIR TU-LAL-tim
Eleven bull (calves) for breeding.
XXX BUR NIR
Thirty bull calves
in A-IDINNA-KI
At Nod (?).
X BUR NIR
Ten bull calves
in ASH-NA-AK-KI
At Ashnak.
I DUR-DUR
One boar.
XX BI-NI DUN
Twenty fat porkers.
X BI-NI DUGGA
Ten fine hogs.

COL. II.—*cont.*

UNU-URU-KI
At Erech (?)
I TU-PI GUSH-GIN
One tu-pi of gold;
LX (?) MA-NA ZA-(BAR)
Sixty (?) manehs of bronze,
ka-me-ir
Dark
KUNIN TA
As pitch.
GISH-GI ĠAL
The swamp overflowed
be-li GÙ
The Lord's domain;
UR GISH AN
Together trees and corn
i-mu-tum
Died.
E DA DA
With ditches on the borders
NU-SHAR
The gardeners
GISH-SHAR
The garden
DIM-DIM
Enclosed;
DÀRRA
Vegetation
UM-ME-SHÁR
Flourished.

On the reverse of the tablet four lines are ruled, but only two filled up. They are inscribed:—

SHUNIGIN XXV UNU GUN—A—A

Total: twenty-five dwellings. *Gunaa* (*i.e.*, prob., the scribe's name).

The third line exhibits a single arrow, the beginning of a character left unfinished. The tablet has evidently been broken in half, perhaps by those who found it. The publication of the part we possess may lead to the identification of the other portion, a result much to be desired.

OLD BABYLONIAN CYLINDER-SEAL WITH FIGURE OF THE MOON-GOD.

(Inscribed: "Ur-Ba'u, the mighty man, king of Ur. HaShamer, the High Priest . . . thy servant.")

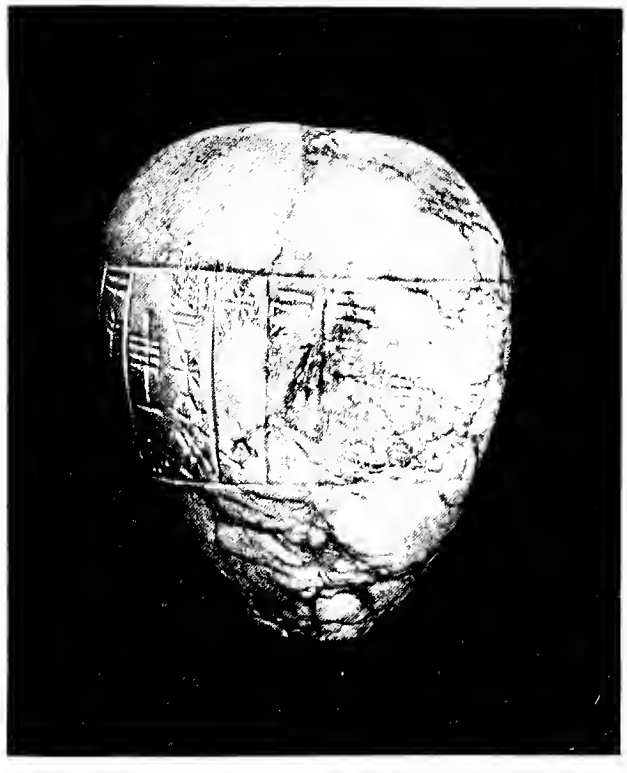
The reference to the temple-garden in Col. II. 28 *sqq.* might be illustrated by many passages in the Babylonian religious texts. Thus in W.A.I., Vol. IV., pl. 25, which gives the service appointed for the consecration of an image of the Moon-god, we read what may be rendered as follows:—

At sunset in the garden
[Thou shalt pray] to Bel; his throne thou shalt cover with the cloth thereof;
The great tablet in the garden thou shalt set up. At sunrise
On the bank of the river, a grassy place, pure water draw; three knots
For Ia, Shamash, and Merodach thou shalt tie;
One knot for this god (*i.e. the new statue*) thou shalt tie;
Dates, wheaten meal for sprinkling, honey, butter thou shalt place;
Make splendid, make rich (*thine offerings*)! Three drink-offerings to Bel, Shamash, and Merodach pour;
One drink-offering to this god pour; best wine pour out, and
Set on plenty. The great bason take up, and into the great bason
Cedar, cypress, tamarisk, the herb *mashtakal*, a palm sapling,
The reed *shalalu*, honey, butter, oil, choice oil, thou shalt put."

The temple-lands would be necessary for the production of all these ritual requisites, as well as for the maintenance of the priests and their dependents. See my version of the entire text, in the *Proceedings of the Society of Biblical Archæology*, February 1892.

Head of a Mace or Sceptre Inscribed with the Name of Sargon I.

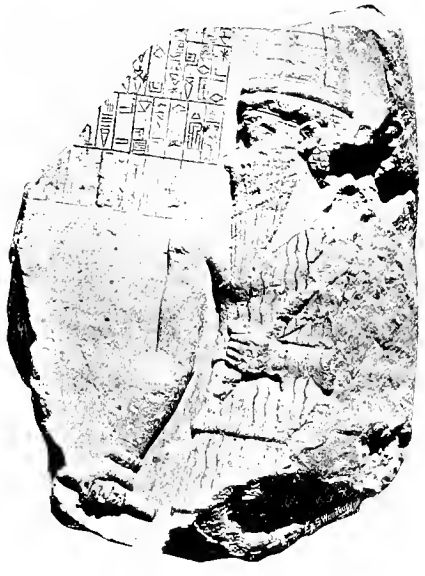
A NUMBER of objects of this kind, mostly in limestone or marble, exist in the British Museum and other collections. The writer possesses two in fine blue chalcedony (*see* page 217), dedicated respectively to the gods **Merodach** and **Nebo**, and dating from the period of the New Baby-



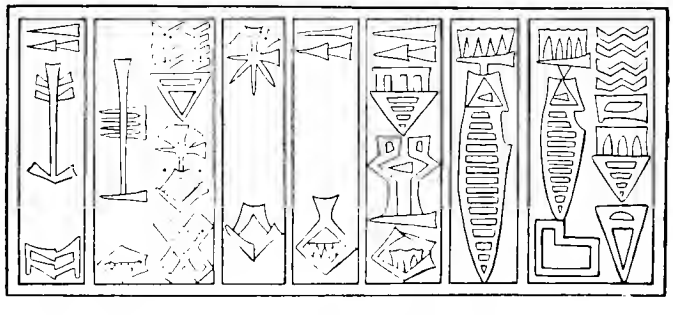
HEAD OF MACE OR SCEPTRE DEDICATED BY SARGON I.

lonian empire. On sculptures and seals, gods and kings hold sceptres with similar heads (*see* pages 53, 160). The example figured here was found in the lower strata of the excavations of the Temple of Sippara, and bears an inscription of Sargon I., king of **Accad** (Gen. 10. 10); whose date is

fixed by a statement in the inscription of Nabonidus, the last native king of **Babylon,** B.C. 555:—"I dug down to a depth of eighteen cubits, and the foundation inscription of NARAM-SIN, the son of Sargon, which for 3,200 years no king my predecessor had seen, the Sun-god, the great lord of E-BARRA, the dwelling-place of his delight, suffered me to behold." This makes the date of Naram-Sin about B.C. 3750, and that of Sargon, who reigned fifty years, B.C. 3800. The inscription upon the mace-head reads "SARGON, king of the city, king of AGADÊ (Accad). To the Sun-god in Sippara I look (for help) ; *cf.* Pss. 123. 1, 2; 141. 8. This inscription is written in Semitic Babylonian, and therefore shows that the characters, the invention of the Sumerian (Turanian) population of Babylonia, had been long in use, and were borrowed by the Semites even earlier than B.C. 3800. The same thing is proved by the inscribed bricks and door-sockets of Sargon and his son Naram-Sin, found by the Pennsylvania expedition in the ruins of E-Kurra, the great temple of Ellil or Bel at Nippur, now called Nuffar, supposed by some to be the Biblical **Calneh.** (*See* Hilprecht : *Babylonian Expedition of University of Pennsylvania*, Vol. I.).



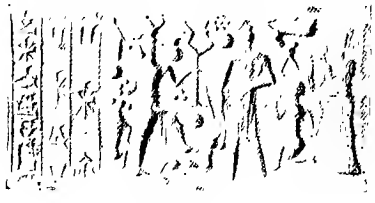
PORTRAIT OF NARAM-SIN



INSCRIPTION ON THE MACE HEAD.

Seal of Ilu-Ishtar (?).

THIS old Babylonian seal, figured in Plate X. of the Rev. H. G. Tomkins' learned and luminous work *Abraham and his Age*,* and described by him on page xxviii of the same book, was found by Cesnola at Curium in **Cyprus.** The inscription may be thus read in Semitic Babylonian: *Abil-Ishtar* (?) *abil Ilu-bânî arad ili Narâm-Sîn*, which means: "ABIL-ISHTAR (?) son of ILU-BANI, servant of the god NARAM-SIN. Abil-Ishtar, the owner of the seal, therefore, was either a servant of the king Naram-Sin, who is called a "god," as the Pharaohs were called by their subjects; or he was the priest of the cult of Naram-Sin, who, like Gudea and other Babylonian monarchs, was deified and served with regular offerings in a special sanctuary after his death. Whether the worship of the old Babylonian sovereign extended to Cyprus, we cannot say. The seal of Abil-Ishtar (?) may have found its way into the Temple-treasury of Curium simply as a rare and precious object. Moreover, it is uncertain whether the king Naram-Sin, or the god of **Accad,** who appears to have borne that designation, is intended by the inscription. M. Thureau Dangin has lately published the legend stamped on a document addressed to LUGAL-USHUMGAL, a *patesi* of Sirgulla, contemporary with Sargon and Naram-Sin, which reads as follows: "The god NARAM-SIN, god of AGADÊ (Accad). SHARRU-ISHDAGAL the scribe, thy servant" (*Revue d'Assyriologie*, Vol. IV., No. III., page 76).



SEAL OF ILU-ISHTAR.

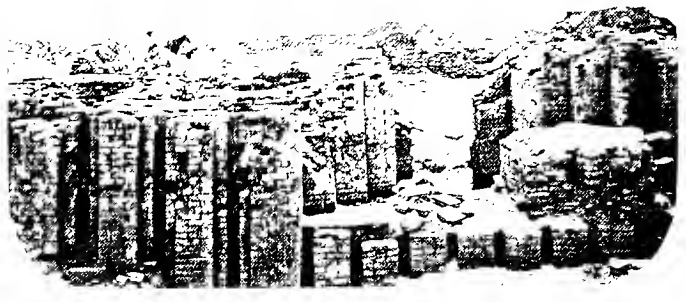
As M. Dangin observes, we can hardly ascribe too much importance to the epoch of Sargon and Naram-Sin. By the substitution of a great and compact empire for the numerous small rival principalities into which the country was parcelled out, and by the remarkable impulse given to all branches of activity, and by the full expansion in all directions of an art, a culture, a civilisation, the slow development of which had occupied the previous centuries, nay, millenniums, it marks a culminating point in the history of the ancient East.

* Vol. VI. of the "Bible Student's Library" Eyre & Spottiswoode, 1897.

Inscribed Statue of Gudea, King of Chaldea.

(Circ. B.C. 3000 or 2800.)

THIS long inscription is in a somewhat later form of the archaic linear Babylonian character. The language is the non-Semitic Sumerian. The statue and inscription show the skill of the Chaldean sculptor as early, perhaps, as B.C. 3000. The stone is hard diorite, which the inscription tells us was obtained from MAGAN, a country formerly identified with the peninsula of **Sinai**, but which is now more probably considered to be N.E. Arabia, bordering on Babylonia and the Persian Gulf. The inscription records the building by Gudea of the temple of his god, Ningirsu, or Nin-Sugir, "the Lord of Sugir" (= Sun-gir = Shinar?).



RUINS OF THE PALACE OF GUDEA AT TELL-LOH.

The statue is one of eight, some standing, others sitting figures, some under life-size, and others over it, which were found by M. de Sarzec at *Tell-Loh* in 1881, and are now in the Louvre. All these statues have lost their heads; but one of the two heads on page 134 may have belonged to one of them, as these heads were found among them, in the central court of the palace. The statue here reproduced is known as "Gudea the Architect," the plan of a building and a graduated rule being sculptured on the lap.

Though the main topic is the building of "E-Ninnû," the temple of "Ningirsu," the inscription throws some light on Gudea's relations to other countries. Thus in col. v. 21 *sqq.* we read:—

"When he had built the House of NINGIRSU, NINGIRSU his beloved King, spake, and opened wide his (Gudea's) way from the Upper Sea (*i.e.* the Persian Gulf) to the Lower Sea (*i.e.* the Mediterranean)."

On AMĀNUM (= Amanus, N. of Lebanon), "*the cedar mountain*," he felled cedars for the building of his temples, and fetched various kinds of stone from the mountains of MARTU, or Syria and Phœnicia. From MELUCHCHA, *i.e.* probably N.W Arabia as far as the borders of Arabia Petraea, he brought hardwood trees and gold dust; from GUBIN *haluku* trees; and *nalua* stones from BARSIB (Borsippa), conveying them down the **Euphrates** in "*great boats*. (*See* page 116.)

In col. vi. 64 we have the important notice:—

"With the sword the city of ANSHAN in **Elam** he subdued; its spoils to NINGIRSU in E-NINNÛ he dedicated."

"Anshan," or Anzan was the kingdom of **Cyrus**, some 2000 years later.

In col. vii. 10 Gudea records that he brought stone from MAGAN for making this statue of himself, to which he gave the honorific name, "*O My King Whose House I have built, be Life my Guerdon!*" and dedicated it in "E-Ninnû, bidding the statue make constant appeal to his god, whose statue, no doubt, it faced:—"*Speak thou to the image of my King!*" All the statues of Gudea have the hands folded on the breast, in the manner of Oriental servants awaiting orders—a token of the king's continual worship and service. (So **David** would fold his hands when he "went in and sat before the Lord," 2 Sam. 7. 18.)

STATUE OF GUDEA, KING OF CHALDEA.
(Circ. B.C. 3000 or 2800.)

The Old Sumerian Inscription known as Gudea B.

I HAVE translated this inscription from the text as published in De Sarzec's *Découvertes en Chaldée*. The version of Amiaud, there given, is the only one I have seen. Gudea's date is fixed by an inscription which mentions his son UR-NINGIRSU as contemporary with DUN-GI, king of UR (see Winckler, *Untersuchungen*, 157. 9).

Col. I. In the House of NINGIRSU his King, the image of GUDEA the *Patesi* of SIRGULLA (*Zerghul*), who built the temple E-NINNÛ. One *cab* of strong drink, one *cab* of victual, half a *cab* of fine millet (?), half
2 Kings 6. 25, *cab.* a *cab* of ground corn (?), as a continual offering* he appointed. If a *Patesi* revoke it, transgress NINGIRSU'S command,—may his own continual offering in the House of NINGIRSU be revoked, his own behests be thwarted!

Col. II. To NINGIRSU, the mighty Hero of ELLIL (=**Bel**), GUDEA the Giver of Ornaments (?), the *Patesi* of Sirgulla, the Shepherd named by
Isa. 44. 28; Ezek. 34. 23. the heart's choice of NINGIRSU, faithfully regarded by NINÂ (*the Goddess of Nineveh*), might-endowed by NIN-
Cf. **Isa. 11. 1, 2.** DARA, gifted with eloquence† by the goddess BAÛ, the child born of the goddess GATUMDUG, with kingship's high sceptre endowed by the god GAL-ELIM,

Col. III. of the living, far and wide, Destroyer through DUNSHAGGA; whose supremacy is the creation of NINGISHZIDDA his god.

When NINGIRSU had looked upon His city with faithful eye, when He had named GUDEA for faithful Shepherd of the land, when amid the magnates (?) He had established his power, then he purified [and] inspected the city, he made a ring-wall (?), the banks (?) of the canal he examined.

Col. IV. **2 Kings 23. 7.** The sodomites, [Col. IV.] the catamites, the he banished from the city. He who did not behave properly with women (?), powerful officers threw him into the canal.

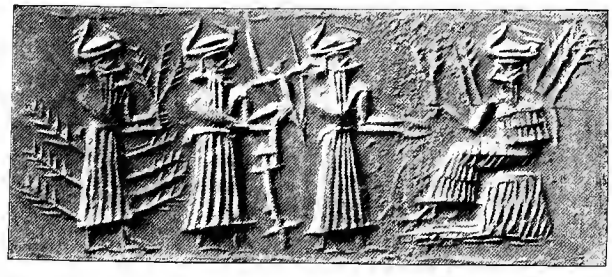
The House of NINGIRSU, the Mansion (?) of Heaven and Earth, in a pure place he built: a grave (?) he violated not, a coffin (?) he violated not; a mother (deceased) her child did not disturb. The Gatewardens (*Prefects*), the Mayors (*chazans*; city-governors), the Scribes, the sergeants, the overseers (?) of this work, wore garments of goats' hair (?). The Scribes strengthened their hands.

---

* *i.e.* to his own statue. The cultus of GUDEA was maintained after his death (see Scheil *Recueil de Travaux*, vol. xviii., pp. 64 *sqq*.) He was actually called "the god Gudea," like the Egyptian kings and the Roman emperors.

† GUDEA may mean *speaker, orator* (GUDÉ=*šasû*, to speak)

Col. V. In the city a coffin was not made, a body was not laid in earth; the wizard priest (*or* sorcerer) performed no rite (?), poured forth no lamentation; the mother, the family uttered no lamentation. In the dominion of SIRGULLA a man, having a suit, to the place of swearing brought no man: an architect (*lit.* draughtsman) did not plan (*or* build) any man's house.



ARCHAIC BABYLONIAN SEAL,

Representing the worship of the Corn-god (Ningirsu?). The second figure before the seated god carries a wooden plough; the third is presenting three ears of corn, perhaps as first-fruits; and ears of corn decorate his dress. The first figure also seems to have just placed some ears in the god's right hand.

For NINGIRSU, his King, he prepared splendid adornments. In E-NINNÛ (the chapel called) "May **Rimmon** lighten the Darkness!" he rebuilt, and restored its dwellingplace. Within it his own chosen sepulchre of fragrant cedar he built him.

Ps. 18. 28.

When he had built the House of NINGIRSU, NINGIRSU his beloved King commanded, (and) from the Upper Sea unto the Lower Sea his way He opened. From Amânum, the mountain of cedars, [trunks of ce]dar, whose [length was 70] cubits, [and trunks] of cedar, whose [length] was 50 cubits, [and trunks] of box (?), whose length was 25 cubits, for beams he felled, (and) to this land (*or* from that mountain) he conveyed. Many dykes, as a defence against floods, before it he made. Many (sacrificial) knives (? *or* swords) of flashing bronze, 7,000, he made. Of flashing bronze the waterpipes on its sides and front he made. Of flashing bronze the waterpipes of its cisterns (?) he made. Of those cedars (some) into great doors he wrought; with splendid decoration he made them (*i.e.* the doors) surpassing, (and) in E-NINNÛ he set them up: (others of them) in E-MAḪ-KIA-SIG-DE-DA* he fashioned into beams. From the city of URSU (Tassu ?), from Mt. IBLA, ZABANUM-trees, huge SHADUR-trees, TUDIBBUM-

Col. VI. trees, (and) GIN-trees, for beams (?) he felled; [Col. VI.] in E-NINNÛ into beams he fashioned them. SHAMANUM from the mountains of MENUA, MUSALLA from the mountains of the West Country, (and) NAGAL-stone he fetched; into inscribed slabs he made them, (and) on the side-walls (?) of E-NINNÛ he set them up. From TIDANUM (=**Dedan**) in the mountains of the West Country, SHIRGAL-GABBIA-stone he brought; into URPADDA (doorposts ?) he wrought them; for the door-bars in the House he set them up (?). At KAGAL-AB-KI, in the Copper Mountains, he dug out copper; into weapons (? spears) unsparing he wrought it. From the land of MELUḪḪA, he fetched *ushû*-wood; [into .] he made it. Much (?) *ḫulalu*-stone he fetched; into weapons (? spears) for the mighty he wrought it. Gold dust from the mountains of ḪAḪUM † he fetched; into weapons (? spears) for the mighty he made it. Gold dust from the land of MELUḪḪA he fetched; for the E-MARTU (*House of the Storm-god*) he

* *i.e. The lofty House, the place into which the Sick were carried* (for healing)

† *i.e. Khâkh*, S E. of *Medîna* (Hommel)

wrought it. LID-RI he fetched. From GUBIN, the land of the ĠALUB-tree, he fetched ĠALUB-wood; into bolts (?) he fashioned it. From MADGA-land, from the mountains of the river GALRUDA, mineral pitch he fetched; the platform of E-NINNŮ he built therewith. IM-ĠA-UM he fetched. From the mountains of BARSIB with NALUA-stone great barges he filled; the base of E-NINNŮ he surrounded therewith. With arms he crushed the city of ANSHAN in ELAM; the spoils of it for NINGIRSU in E-NINNŮ he laid up.

GUDEA, the *Patesi* of SIRGULLA, when he had built E-NINNŮ for NINGIRSU (and ?) adorned it with decorations; when a House of Imagery (*or* carven
Col. VII. work, such as no Pontiff-king had ever built for Ningirsu, he had built; (his) name he inscribed; an ornament (*viz., his own statue*) he prepared (cf. Col. v. 14); the commands of NINGIRSU he faithfully performed. From the land of MAGAN hard stone (=*diorite*) he fetched; into his own likeness (*i.e. the statue*) he formed it; LUGAL-MU.NA.RU NAM.TI NI.BA.MU (*My king, Whose House I have built, let Life be my Reward.*) for a name he called it; in E-NINNŮ he placed it. GUDEA to the statue gave command: "To the statue of my King say thou it!" (*i.e. the prayer expressed in thy name*).

After I had built E-NINNŮ, His beloved House, I enfranchised debtors (*lit. loosed interest*), I washed hands (*i.e. cleared all liabilities*). During seven days corn (food) was not restricted (?);
Cf. **1 Kings 8. 65.** the bondmaid was made equal with her mistress, with the bondman his lord was put on a par; in my city with the powerful his inferior, at his side, reclined. The bad man from this House I repelled. To the behests of NINA and NINGIRSU I was heedful. No oppression (?) did the rich man commit; violence (?) the mighty man did not commit. The house which had no son, its daughter presented its offering; in the mouth of (*or* before) His Image she placed it.

HARPER AND MUSICIANS.

Fragment of a bas-relief, from the ruins of the palace of Gudea, an early Babylonian king (circ. B.C. 3000 or 2800), at *Tell-Loh*, the ancient Lagash. In the upper compartment the first figure carries a sort of cymbal, and a hammer-like object for striking it (?); the second holds what is, perhaps, a pipe or flute. Below, a seated figure plays a harp, the foot of which is adorned with the image of a bull. The other figures stand in reverential attitudes (before a king or god).

For the statue (*i.e. of Gudea*) neither silver nor lapis lazuli let there be! neither copper nor tin, nor bronze, as covering (*or* ornament), shall any man bestow (*or* lay on)! be it hard stone (only)! let a place of drinkoffering be appointed! the work (?) of the pious let no man destroy! The statue before Thee, O NINGIRSU, the statue
Col. VIII. of GUDEA, [Col. VIII.] the Patesi of Sirgulla, who built NINGIRSU'S E-NINNŮ,—the man that shall take it out of E-NINNŮ, that shall erase his (*Gudea's*) inscribed name (*or* name-inscription, MU.SAR),—the man that shall carry it off (as spoil),—the man who, on the New Year's Festival, instead of my God his own God (NINGIRSU is my King;) among the people shall honour with libations,—my decrees shall put down, my gifts shall reverse,—in

the chanting of my stated prayers my name shall take out, his own name shall put in,—the side-walls (*or* platform ? cf. vi. 11) of NINGIRSU, my King, of their casing shall strip (?), before Him shall not sing (?) ;—(In the days to come,* of the exalted Seed a *Patesi* of Sirgulla E-NINNÛ for NINGIRSU my King shall rebuild, who shall prepare splendid decorations. His commands let no man alter, nor put down his decrees !)—Of GUDEA, the *Patesi* of SIRGULLA, whoso his command[s] shall alter, his decrees put down (*or* annul), may AN, ELLIL, NIN-ĜARSAG, EN-KI the Righteous, ENZU (=SIN) whose Name man uttereth not,† NINGIRSU King of Arms, NINÂ the Lady of Oracles (?), NINDARA the Warrior King, the Mother of SIRGULLA the glorious GATUMDUG, BAÜ the Lady eldest-born of AN (=*Heaven*), ISHTAR the Lady of Battle, the SUN-GOD the King of Lightgiving, ISHUM the Overseer of the World, GAL-ELIM, DUNSHAG-
Col. IX. GANA, NIN-MAR-KI (*i.e. Lady of the West-land*), [Col. IX.] eldest-born of NINÂ, DUZI-ABZU Lady of KI-NU-NIR-KI (*i.e. Borsippa*), (and) my God NIN-GISH-ZIDDA alter (*i.e. mar*) his lot ! like an ox in broad day may he be slaughtered, like a wild bull in full strength (*or* fast bound) may be be slain ! his throne may the men he has carried captive lay in the dust ! his children, his
Ps. 109. 9–15. name to blot out let them set their mind ! his name, in the House of his God, from the tablets may they take out ! may his God regard not the people's crying ! with the rain of heaven may He smite (it) ! with the waters of earth may He smite (it) ! nameless may he go forth (*i.e. die*) ! let his noble (?) offspring become base ! That man, like one who hath done evil unto a righteous man, far away at Heaven's foundation ‡ in the marshes (?) may he abide ! . . Of the Deliverer of the Gods, the Lord NINGIRSU, His Majesty let the world declare !

BRONZE FIGURES, B.C. 2800.

* Reading the character KAK for NI. See Brünnow, 7939

† As the Jews came to avoid uttering the awful name of JEHOVAH (or *Jahvah*).

‡ Taking UR (*beam*) as phonetic for UR (*foundation*).

Bronze Statuette of a God or Pontiff-king.

THIS curious figure, $8\frac{1}{4}$ inches high, found in a cavity of solid brickwork, bears an inscription of Gudea. It was cast in a mould, thus showing that the art of casting bronze was known even at so remote a date; and it also bears traces of being chased and inlaid with gold in a primitive style of Damascene work. In the earliest Babylonian hymns, a man purified from sin is often compared to glowing molten bronze; a fact which indicates a very early knowledge of the working of metals. (The tiara with horns, conventionally indicated in profile, is characteristic of gods and genii or divine beings in the Assyrian sculptures.) It is generally held that the cone served for fixing such figures in cement. M. de Sarzec found several others; among them a statuette of a woman standing on a cone, and a bull lying on one, each concealed in a similar cavity (*see* illustration, page 59).

Gen. 4. 22.

BRONZE FIGURE OF A GOD OR PONTIFF-KING.

Gudea got his copper from KA(N).GAL AD.KI in the Copper Mountains (or Mountains of KI.MASH). The Sumerian KAN.GAL-AD.KI, "Father's Gate Country," in Semitic Babylonian *Abul-abîshu*, "Gate of his father," is a name which, according to Hommel, refers to the passage of Gilgamesh-Nimrod through the "gate or pass of the mountains of Mash (the high plateau of Central Arabia), which was guarded by the mythical Scorpion-men, when he went to seek his forefather Nûḫ-napishtim (*see* page 31).

Fragments of Assyrian Clay Tablets, inscribed with early Hieroglyphic Forms of Cuneiform Characters.

THESE three fragments, the smallest of which came from *Kuyunjik* or **Nineveh,** and the two larger ones from *Nimrûd* or **Calah,** exhibit certain cuneiform characters side by side with the antique hieroglyphic figures or

TABLETS WITH EARLY HIEROGLYPHIC FORMS OF CUNEIFORM CHARACTERS.

rude outlines of objects, from which they were slowly developed in the course of time and use. It is a curious fact that the primitive picture-characters of Babylonia had already lost their original shapes long before the time of Sargon I. (3800 B.C.); whereas the Egyptian hieroglyphs survived unaltered throughout the whole course of Egyptian history.

Ur of the Chaldees, and Inscribed Bricks from its Site.

Ruins of the Great Temple of the Moon-god.—The explorations of Mr. Loftus have proved that the site of the city of Abram, **Ur of the Chaldees**, is represented by the mounds of *Mughcir*, or rather *Muqayyar*, situated on the west bank of the Euphrates, about 150 miles below the site of Babylon. The city of Ur, called by the primitive Sumerian population of Babylonia Uru-unu-ki, "*Brother's* or *Protector's* (*i.e.* the Moon-god's) *dwelling-place*, was one of the oldest city-kingdoms in Babylonia; and its situation on the western side of the Euphrates, bordering on the desert, made it one of the first towns in which the Semitic people, the ancestors of the Hebrews, would settle. It was probably occupied at a very early period, certainly before B.C. 3800 by the Semites. The principal temple here was dedicated to the Moon-god, called En-zu and Nanna by the Accadians, **Sin** (cf. *Sinai* and Wilderness of *Sin*), or Nannaru, the "bright one," by the Semites. In Josh. 24. 2 it is expressly stated that when the family of **Terah** dwelt on the other side of the Euphrates they *served other gods* than Jehovah.

Gen. 11. 28; Josh. 24. 2; Gen. 10. 19.

UR OF THE CHALDEES.
Ruins of the great Temple of the Moon-god.

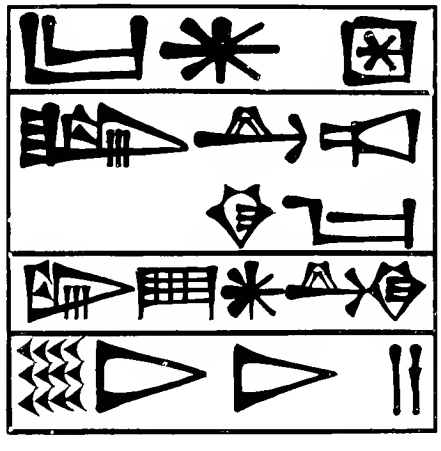
The following lines from a bilingual hymn to Nanna-Nannaru, "*Lord of Ur*," may suggest how closely akin might be the ideas and language of Babylonian and Hebrew devotion:—

"Father, merciful, relenting, whose hand holdeth the life of all the world,
Lord, thy godhead, like the far heavens, filleth the broad sea with awe.
Creating the world, fast-founding the temples, proclaiming their names,
Father, begetter of gods and man, causing the sanctuary to be founded, ordaining the freewill offerings!
In heaven, who is supreme? Thou alone art supreme!
On earth, who is supreme? Thou alone art supreme!
As for thee, when thy word is spoken in heaven, the seven spirits bow their faces;
When thy word is spoken on earth, the spirits below kiss the ground.
When thy word above sigheth like the wind, it causeth food and drink to sprout forth abundantly:
When thy word worketh on earth, vegetation springeth!"

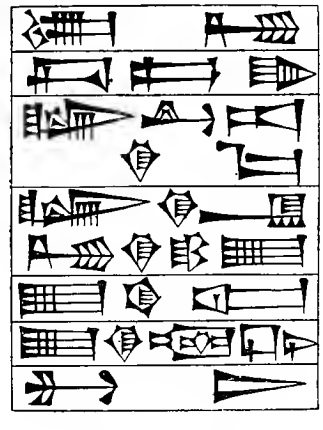
In the Elamite invasion of **Chaldea** in B.C. 2280 the city of **Ur**, like most of the cities of Chaldea, fell into the hands of the enemy, and the new rule may have proved particularly oppressive to the Semitic population, among whom we may number the family of **Terah.** No doubt at that time large numbers of Semites left the country, and, among others, the family of **Terah**, who removed to **Haran.** The inscriptions show that the city of Kharran, the modern *Haran*, was affiliated with the city of **Ur**, and had a temple of great antiquity dedicated to the Moon-god. This temple was restored by Assur-nāṣir-pal (B.C. 885), by **Shalmaneser** (B.C. 858), by Assur-bani-pal (B.C. 668), who was crowned there, and by Nabonidus (B.C. 555). It is also worth notice in this connection that the Assyrians had a god Laban ; a name which recalls that of **Laban**, Jacob's uncle, who lived at **Haran** (Gen. 29. 4, 5). Possibly Laban, "the white," was a title of the Moon-god of Haran, as one of the Hebrew terms for moon is *lebānā* (fem. of *lābān*, white). Laban, we know, was an idolater (Gen. 31. 19, 30).

Gen. 11. 31; & 12. 4.

Inscriptions of two Kings of Ur of the Chaldees (circ. B.C. 2800).—These inscriptions are in archaic Babylonian characters. The language is Sumerian. UR-BA U reigned circ. 2800 B.C ; DUN-GI was his son and successor.



BRICK STAMP No. 1.

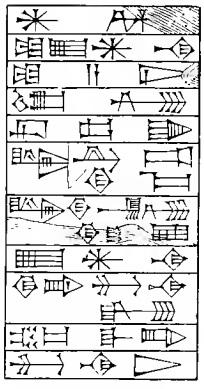


BRICK STAMP No. 2.

(1.) Brick-stamp of Ur-Ba'u. It reads: "UR-BA'U, *king of* URU, *who the house of* SIN (*i.e.* the Moon-god) *did build.*"

(2.) Brick-stamp of Dun-gi. It reads: "DUN-GI, *the mighty man, king of* URU, *king of* SHUMIR *and* ACCAD (*i.e.* all Babylonia, both south and

north alike), E-ḤARSAG (*i.e.* the House of the Mountain), *the house that he loveth, did build.*" The "House of the Mountain" was the temple-tower of **Ur.**



INSCRIPTION OF DUN-GI.

The following inscriptions afford additional illustration of the power and activity of Dun-gi :—

An inscription on a black stone in the British Museum (1 R. 2. No. II. 2) may be transcribed and translated thus :—

DINGIR-RI NIN E.AN.NA NIN.A.NI DUN.GI GISH LIG.GA LUGAL URU.UNU.KI.MA LUGAL KI.EN.GI KI.BURBUR.GE E.AN.NA KI.BI MU.NA.GI BADA.GAL.BI MU.NA.RU

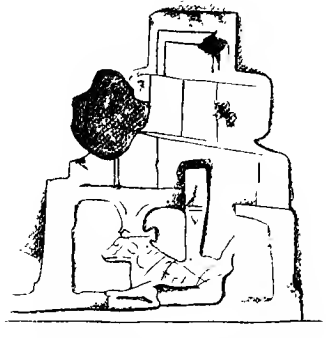
"For the goddess (Ishtar), the Lady of E-ANNA, his Lady, DUN-GI, the mighty man, king of Uru, king of Shumir and Accad, restored E-Anna to its former state, and built (*or* rebuilt) its great wall."

E-ANNA, "The House of Heaven," was the temple of Ishtar at **Erech.**

On another black stone, found at *Tell Eed*, near *Warka* (**Erech**), we read :—

DINGIR NIN.MAR.KI NIN.A.NI DINGIR.DUN.GI GISH LIG.GA *etc. etc.* E.MUG.GIL.SA GIR.SU.KI.KA.NI MU.NA.RU

"For the Lord of the West Country (*Syria*), his Lord, the god DUN-GI, the mighty man, *etc. etc. as in the last inscription* built (*or* rebuilt) his House MUG.GIL.SA in GIR.SU (?)."



STEP TOWER FROM A BABYLONIAN BOUNDARY STONE.*

* restoration of the three step towers of Babylon will be found facing page 220

Portrait of Ḥammurabi, or Amraphel, King of Shinar.

THIS tablet from the temple of the Sun-god at Sippara (pages 48, 155, 205, 208), now *Abû Habbah*, is of much interest, as bearing the portrait and inscription of a king who may have been contemporary with **Abram.**

Gen. 14. 1.

Ḥammurabi was one of the greatest monarchs of early Babylonian history, being perhaps the first of them who succeeded in uniting all the independent city-kingdoms and establishing a Babylonian empire. During his reign of fifty-five years, and that of his son, the empire of **Chaldea** included the whole of

PORTRAIT OF HAMMURABI.

Syria; and the use of cuneiform writing became established there (*cp.* the Tell el-Amarna letters, *e.g.* page 86). At this time also many important literary works, such as the Epic of Gilgamesh, or **Nimrod** (page 44), were either composed or translated from the Sumerian into Assyrian.

During the same period Babylonian commerce reached a high stage of development, as many documents extant in the British Museum demonstrate.

Inscribed Cylinder of Arioch (?), King of Ellasar.

THIS cylinder from Babylonia contains a most important inscription of Babylonian and Elamite kings. It is a votive memorial of ERI-ENZU, or ERI-AKU, king of Larsa (**Ellasar**), for himself and his father, Kudur-Mabug, king of **Ur**, and of Shumir (**Shinar**) and **Accad.** (The *reading* of the name is uncertain. It *means* "Servant of the Moon-god"; in Semitic, *Arad-Sin*. Both ENZU and AKU were titles of Sin; but it is at present only a conjecture that the name here written in Sumerian ideograms, URU (?)-DINGIR-EN-ZU, was pronounced *Eri-aku*.)

In the year B.C. 2280 the land of **Chaldea** was invaded by the Elamite king, Kudur-Nankhundi, "*Servant of the god Nankhundi*," and most of the principal cities were taken and sacked. For a period of about eighty years the Elamites were rulers in Babylonia; and the old capital, **Erech**, being destroyed, the Elamite viceroy, who was usually a member of the reigning family, had his seat of government at Larsa. At some time during this Elamite rule the invaders pushed on and conquered **Syria** and Palestine, the sovereignty of which, according to Gen. 14. 4, they retained for a period of thirteen years. On bricks found at **Ur**, Kudur-Mabug styles himself "Father of the West Country," *i.e.* Syria. Some account of this rule, the revolt, and the expedition to reconquer Southern Palestine are found in the same chapter of Genesis, which may in part be based on Babylonian documents. The names of the allies in Scripture and the monuments correspond as follows:—

Gen. 14. 1–16.

SCRIPTURE.		MONUMENTS.
Amraphel, king of Shinar	=	Hammurabi (or *Hammu-rapaltu*), king of Shumir, S. Babylonia.
Arioch, king of Ellasar	=	Eri-âku(?), king of Larsa.
Chedorlaomer, king of Elam	=	Kudur-Lagamar, or Kudur-Laghamal,* king of Elam.
Tidal (LXX., Targal), king of Goyim (A.V. *nations*)	=	Tudghulâ,* king of the Gutî (mountaineers of Kurdistan).

The overthrow of this foreign dominion took place about B.C. 2200, on the accession of Ḥammurabi to the throne, shortly, no doubt, after the defeat in Syria; and it is recorded upon a contract tablet that—

"then Ḥammurabi the king prosperously marched, and Eri-aku and the king of Elam he defeated" (*Boscawen*).

* *See* page 70. The name of Kudur-Lagamar has not yet been found; but it is composed of the Elamite elements *Kudur*, "servant," and *Lagamar(u)*, the name of a deity whose image was carried off by Assur-bani-pal at the sack of Susa. Moreover, it is like the Elamite royal names, Kudur-Mabug and Kudur-Nankhundi.

Upon these data we arrive at a very near approximation to the date of the migration of **Abram**, which may have taken
Gen. 12. 1-5. place between B.C. 2280 and B.C. 2255. There are a number of other inscriptions of Ḥammurabi in the British and other Museums.

According to a statement of NABONIDUS, ḤAMMURABI reigned seven hundred years before BURNA-BURIASH (*see* page 211); thus, circ. B.C. 2200, or, as others think, circ. 2000. He was the sixth king of the first Babylonian dynasty, which Professor Hommel has quite lately proved to have been of Arab origin. The names of these kings are as follows:—Shumu-abî (*Shem is my Father*), Sumu-la-ilu (*cf.* Lael, Num. 3. 24), Zabium (*warrior*), Abil-Sin (*son of Sin*), Sin-muballiṭ (*Sin quickeneth*), Ḥammurabi (*'Amm is great*), Samsu-iluna (*the Sun is our god*), Abishû'a or Ibishu

INSCRIBED CYLINDER OF ERI-AKU(?), OR ARIOCH, KING OF ELLASAR (Gen. 14. 1).

(Arab. Abi-yathû'a), Ammi-satana, Ammi-zaduga (*'Amm is righteous*), and Samsu-satana. After the reduction of the Elamite power established at Larsam, Ḥammurabi and his successors ruled over the whole of Babylonia until his dynasty was again dispossessed by the Elamites (Kassites). A letter of Ḥammurabi to his vassal Sin-idinna, king of Larsam, published by Scheil in the *Révue Biblique*, 1896, page 601, was supposed by that scholar to prove that **Chedorlaomer** was no mythical personage, but a real king of **Elam** contemporary with the writer. The text as transcribed by Scheil may be thus translated:—

"Unto Sin-idinna say thus: I Ḥammurabi restore thee the goddesses of Emutbal (*i.e. W. Elam*), thy conquest in the day of Chedorlaomer (written Ku-dur-la-akh-ga-mar). When the god thy maker (or father) is angry, with the men (*i.e. warriors*) of thy hand overthrow men, but let goddesses abide undisturbed in their dwelling!"

From this it would seem that after the battle which decided the fate of the Elamites, and which is expressively called "the Day of Chedorlaomer," just as Isaiah (9. 4) alludes to **Gideon's** famous rout of the Midianites (Judg. 7) as "the Day of Midian," Sin-idinna had sent the Elamite goddesses, taken from the enemy by himself, as a present or trophy to his overlord. Ḫammurabi returns them, with the pious injunction that in future wars his vassal should be content with the overthrow of human

INSCRIPTION OF ARIOCH (?), KING OF ELLASAR

enemies, and leave gods unmolested. Mr. L. W. King, of the British Museum, however, has just published a text from a photograph of the original, which shows that Scheil's copy is very incorrect, and especially that the name of Chedorlaomer is a misreading of Inukhsamar. Mr. King's version is as follows:—

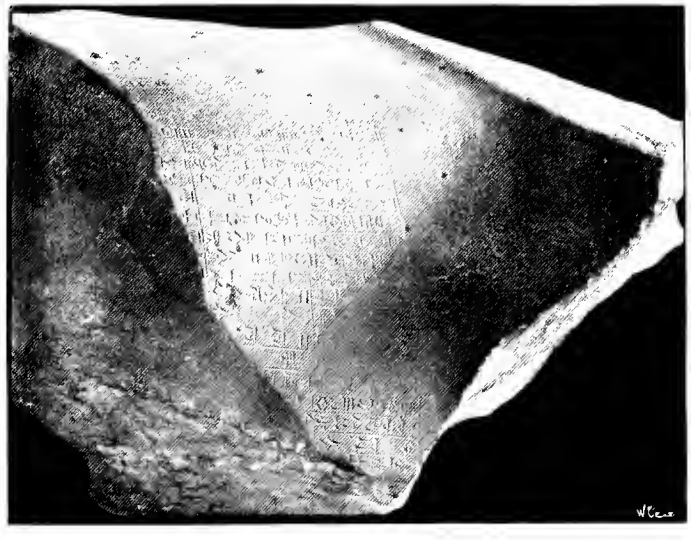
"From Ḫammurabi to Sin-idinna. The goddesses of Elam which are assigned to thee, the troops under the command of Inukhsamar will bring to thee in safety. When

they reach thee, with the troops that are in thy hand destroy the people, and the goddesses to their dwelling let them bring in safety."

Ḥammurabi orders the restoration of the captive deities, probably on account of some misfortune, which his priest-prophets explained as due to their anger. (See *Letters and Inscriptions of Ḥammurabi*, by L. W. King, page xxxvi. Luzac, 1898.)

Sumerian and Semitic-Babylonian Inscription.

THIS inscription is written in two languages—Sumerian, the Turanian dialect of the old Babylonian people, and Semitic Babylonian, a language akin to Hebrew. It contains the names and titles of Ḥammurabi, king of Babylonia B.C. 2200, and shows the existence at that time of a bilingual population. In connexion with the story of the Confusion of Tongues (Gen. 11), we may remember that the plain of **Shinar** or South Babylonia

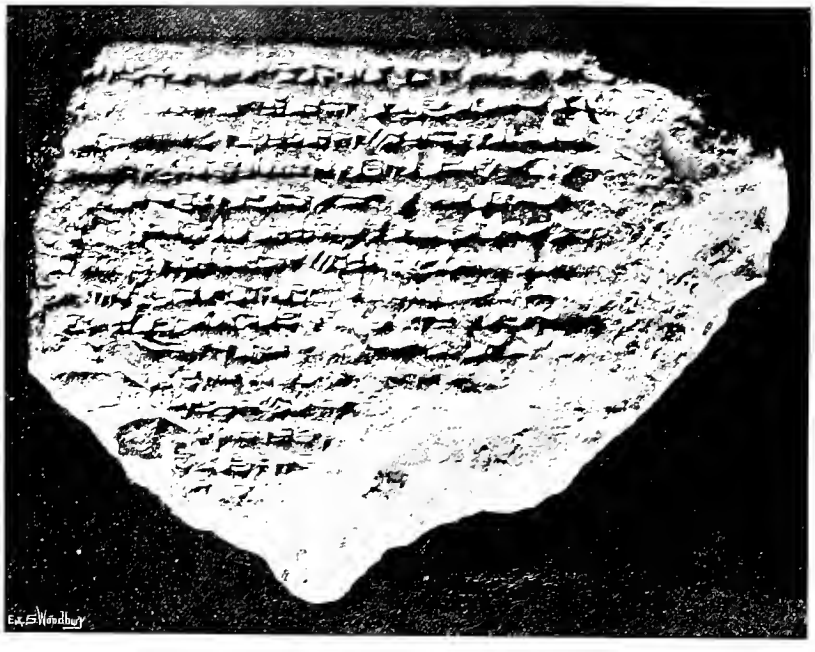


BILINGUAL INSCRIPTION.

has always been a land of mixed peoples and languages. In the very earliest days we find two Turanian sister dialects, the Accadian and Sumerian; then Semitic Babylonian, with Elamite, Kassite, and Assyrian. Later comes Hebrew; and after the Captivity, Median, Persian, Greek, and other tongues, until almost every language of antiquity is represented in the city of **Babylon.**

Obverse of an Unbaked Clay Fragment in the British Museum.

THE text of this document, which is one of several related fragments, is obscure, and the tablet itself appears to be comparatively late (4th cent. B.C. ?); but it derives considerable interest from the fact that it contains the names of KU.KU.KU.MAL,* or KU.DUR.KU.MAL, which Mr. Pinches



OBVERSE OF AN UNBAKED CLAY FRAGMENT.

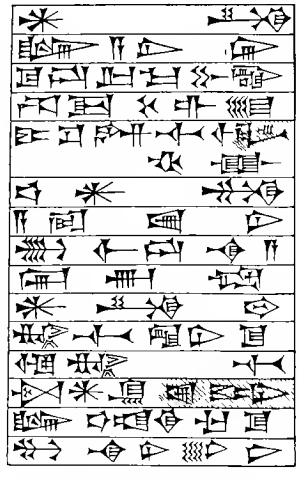
reads Kudur-laghamal, ERI.E.A.KU or ERI.E.KU.A, and TU.UD.GHU.LA.A, which more or less resemble the **Chedorlaomer, Arioch**, and **Tidal** (Heb. *Tidghal*) of Gen. 14. The reading of the first name, however, is highly precarious, although it is probable that the first half of it was *Kudur*; and, in any case, it is certain from the fragmentary context that the persons intended by these names are not those mentioned in Gen. 14.

* KU.KU KU.KU.MAL is perhaps only a scribe's error.

Inscription of Ku-du-ur-Ma-bu-ug (Kudur-Mabug), on Bricks from the Foundations of the Buildings on the South of the Great Mound of Muqayyar.

"For SIN his King KUDUR-MABUG, Father of the West Land, son of SIMTI-SHILḪAK, in the day when SIN anticipated his prayer, the garden great and splendid of SIN, for his own life and the life of ERI-AKU his son, for the men of LARSA he made it." (See 1 R. 2, No. III.)

Here the Elamite sovereign of **Ur** calls himself "Father, *i.e.* protector or suzerain of Syria (*see* page 64). He worships the Semitic deity Sin, the moon-god of Ur, calling Him his "King"—a frequent title of JEHOVAH in the Old Testament, especially in the Psalms. He records the making of the temple-garden (*cf.* page 49) as a thank-offering to the god.



INSCRIPTION OF KUDUR-MABUG.

Inscription of Ḥa-am-mu-ra-bi (Ḥammurabi), on a Slab of Limestone in the British Museum.

"For the goddess (Ishtar) of ZARI-UNUKI, his majestic Lady, the *mil-lal* of Heaven and Earth, his Lady, ḤAMMURABI, the called of ANU and BEL, his . , the favourite of SHAMASH, the Shepherd that delighteth the heart of MERODACH, the Pastor dear to the heart of ISHTAR, the mighty king, the king of Babylon (KA-DINGIRRA-KI), the king of SHUMIR and ACCAD, the king of the Four Quarters of Heaven, the king who the sanctuaries of the great Gods new-made; in the day when ISHTAR, who maketh his tokens good, delivered SHUMIR and ACCAD unto his sovereignty, (when) prostrate into his hands she delivered them; for ISHTAR his Beloved (in) ZARI-UNUKI, the city of her Ladyship, E-ZI-KALAMA (The House of the Life of the Land) her beloved House he built." (*For original old cuneiform text*, see 1 R. 4. No. XV. 1.)

Tablet of Assur-Nāṣir-Pal I., King of Assyria.

THIS fine text preserves a prayer of a king who reigned five or six centuries before the times of Moses and the Exodus. The old Assyrian monarch calls upon—

TABLET OF ASSUR-NĀSIR-PAL I., KING OF ASSYRIA.

"The Lady of Nineveh,
The loftiest of the gods,
The daughter of the Moon,
The sister of the Sun,
The Queen of Heaven and Earth,"

Ishtar, to deliver her devoted servant from deadly sickness. The piece may be called a Psalm of Supplication, and its language often recalls the familiar phraseology of the Hebrew Psalter. [See Brünnow, *Zeitschrift für Assyriologie*, Vol. V., 69.]

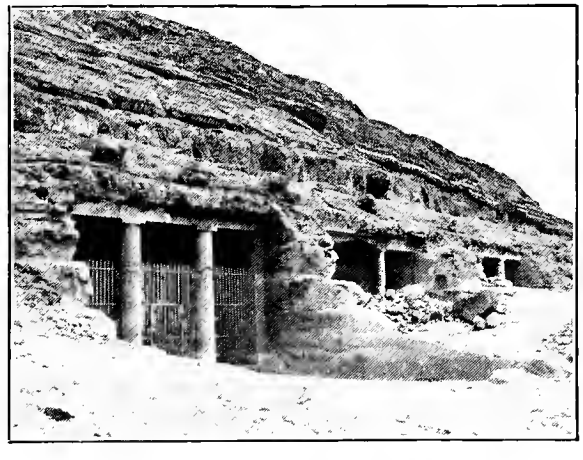
Assur-nāṣir-pal I. was the son and successor of *Samsi-Rammānu I.*, who reigned about B.C. 1820, and built a temple of Anu and **Rimmon** in his capital city Assur; but little more is known about either of these ancient kings.

ASIATICS IN EGYPT.

A Family of the Āamu of N. Arabia going down into Egypt, depicted in the Tombs at Beni-Hassan in Upper Egypt, about midway between Memphis and Thebes.

(*12th Dynasty*, circ. B.C. 2678.)

IN the tomb of Khnum-hotep, the governor of the city of Menât-Khufu in the reign of Usertesen II., is represented in the paintings on the wall the visit of thirty-seven of the people of the ĀAMU—men, women, and children,—who bring a gift of MEST EMIT, "*kohl*" or "*eye-paint*,"* to KHNUM-



ENTRANCE TO THE TOMBS AT BENI-HASSAN.

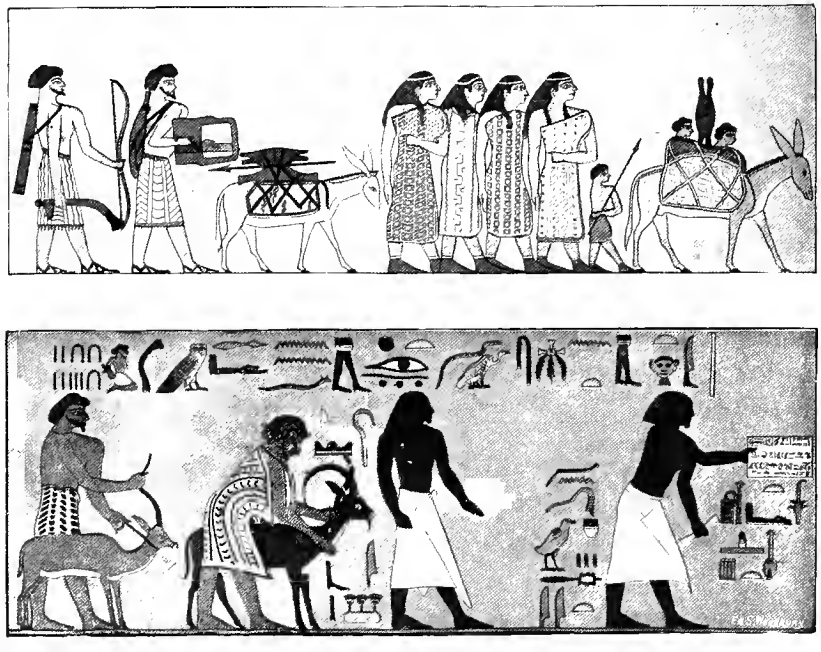
HOTEP. The chief of the party is the HAK (chief or sheikh) of the land ABESHA, who offers to the king a fine wild goat: a kilted attendant follows, leading an antelope. The people all wear gaily coloured dresses, while one of the party makes music upon an antique lyre. Their property

* Eye-paint—of antimony, a black paint applied to the eyelids to widen them (*cf. marg.* of 2 Kings 9. 30 and Jer. 4 30) and give an amorous, languishing expression.

is tied on the backs of asses, and the whole scene bears a close resemblance to the visit of the sons of **Jacob** to Egypt with their gift of *a little balm, and a little honey, spices, and myrrh to the man the lord of the country*.

Gen. 43. 11.

Ā́amu seems to have been a general name given to Asiatics, wandering Arabs, and others living to the north of Sinaí, in the Negeb or "**South**" of Palestine; the type of face is a distinctly Semitic one. The coming of the Ā́amu was the beginning of a much larger influx of Asiatics, which a few years later led to the conquest of Lower Egypt by the Hyksos (*Hak-Shasu* = Arabs, *see* page 139) or Shepherd kings. This scene shows distinctly the honourable receptions accorded to these eastern clans, even in the period of the great 12th dynasty. It also shows the high civilization which prevailed at that early period in the countries lying between Babylonia and Egypt. The rich clothing, the weapons (bow, boomerang, spear), the man playing the lyre, the women wearing socks as well as sandals, indicate a culture not inferior to that of Egypt.



A FAMILY OF THE Ā́AMU OF N. ARABIA GOING DOWN INTO EGYPT.

[*From a wall-painting in one of the tombs at Beni-Hassan (page 73).*]

The first of two barefooted scribes who introduce the party holds out a tablet inscribed :—

"Year six, under the majesty of Horus, the guide of the Two Countries, the king of Upper and Lower Egypt, Cha-cheper-Ra : number of the Āamu, brought by the son of the prince Khnum-hotep, on account of the *mest'emit*, belonging to the land of Shu : number, thirty-seven."

Below this his name is written in larger characters :—

"The royal scribe Nefer-hotep."

In front of the other scribe is written :—

"The inspector of the huntsmen, Chati."

"Singularly enough," writes Mr. Tomkins, in describing the glorious times of the 12th dynasty, "the memorials of this period no longer exist above ground like the pyramids of the earlier age but in the unrivalled subterranean chambers and galleries of Beni-Hassan, covered with the beautiful pictures of agricultural and domestic life : of field-sports, fishing, and marsh-fowling ; of festivals, games, processions, and the endless humours and conceits of daily doings, which afford us almost a cyclopædia of Egyptian manners" (*Age of Abraham*, page 135).

IMPRESSION OF COPPER CYLINDER-SEAL,

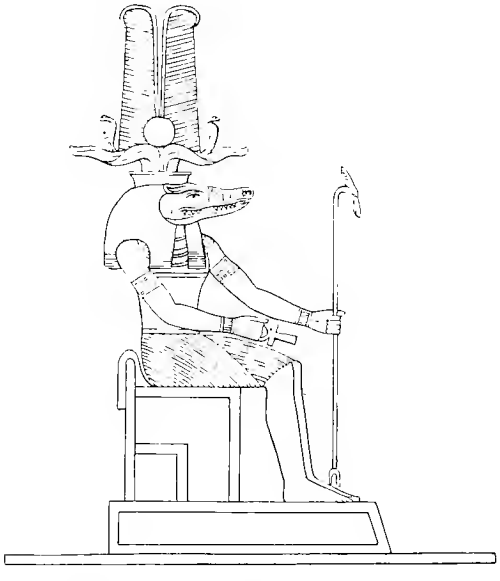
Inscribed with the throne-name (Meri-Ra) and titles of Pepi I. He was "one of the most active and vigorous of all the early monarchs" (*Petrie*), and has left more monuments than any other prior to the 12th Dynasty. He was the third king of the 6th Dynasty, and reigned about B.C. 3467-3447.

Funerary Stele of Aunef.

(*13th Dynasty.*)

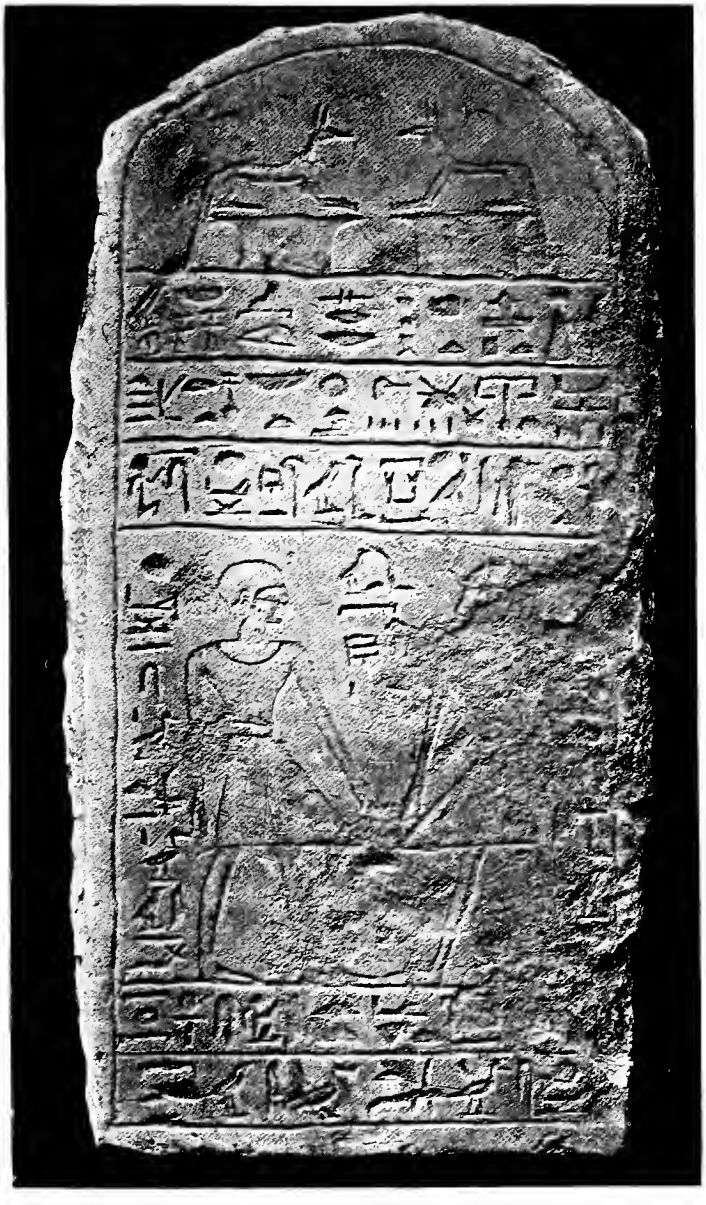
MONUMENTS of the obscure period of the 13th dynasty are not common. This one—the funerary tablet of a noble named AUNEF, who enjoyed the rank of a "king s son"—was found by Mr. Percy Newberry, and is now in my own collection.

From the Turin papyrus and other sources, Petrie gives a list of 55 kings of this dynasty, which was in power from circ. B.C. 2565 to 2112.



SEBEK, THE CROCODILE-HEADED GOD.

The name Sebek-hotep occurs five or six times among the first thirty-seven, and an existing statue of Nefer-hotep, the twenty-first king of Petrie's list, is inscribed, "Beloved of Sebek in Shed" (Crocodilopolis). Probably, therefore, the dynastic capital was in the Fayûm, where the crocodile was sacred, and Sebek the crocodile-headed god was adored. The fine statues and other monuments of these kings, *e.g.* the brick pyramid of Rā-fu-ab at *Dah-shûr*, the large syenite figures of Mermeshau at *Ṣân* (**Zoan**-Tanis), and the grey granite colossi of Sebek-hotep (the twenty-third king) on the isle of *Arqo* above the third cataract, prove that theirs was a time of average peace and prosperity; while the distribution of these remains about the country indicates that both Upper and Lower Egypt were subject to their undiminished sway.



FUNERARY STELE OF AUNEF (13TH DYNASTY).

The Hyksos or Shepherd (*cf.* Gen. 46. 34) Kings.

MONUMENTAL evidence and tradition appear to justify the opinion that **Abraham** and **Jacob** and his sons went down to Egypt (under stress of famine) during the period when Lower Egypt was in the hands of the foreign invaders from Asia, who entered the country shortly after the fall of the 12th (or 13th) dynasty, that is, about B.C. 2200. Such an invasion would not be the coming of *one* people, but of a vast wave or mixed body, composed of many Asiatic tribes, the majority borne on by the prospect of plunder. (Similar impulses carried the Mongols, Goths, and other barbarous peoples across whole continents at a later period of history.) The monuments of Egypt and Chaldea, as well as the Hebrew records, suggest that the Elamite invasion of Chaldea in B.C. 2280, the migration of **Abram** from **Ur of the Chaldees** to Kharran and Southern Palestine, and the Hyksos invasion of Lower Egypt, may have been more or less contemporaneous and perhaps connected events.

Gen. 12. 10 & 42. 2.

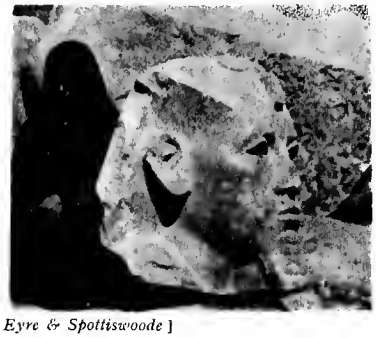
During the obscure period between the 12th and 18th Egyptian dynasties, all Lower Egypt was overrun by bands of Asiatics, known as Hyksos, a term explained by the chronicler Manetho as derived from the Egyptian *hyk* or *hak*, "prince, and *sos*, "shepherd. *Sos* appears to be really a Græcized form of *Shasu*, the usual Egyptian name for the pastoral nomads of the Arabian desert: and *hak Shasu*, "Bêdâwî chiefs, would be a contemptuous nickname given to the kings after the expulsion of their dynasty. These foreign rulers, who for more than four centuries were masters of Lower Egypt, resided at a fortified frontier-city, Avaris (Eg., *Hauar;* probably the same as **Zoan**-Tanis), at Memphis, and also midway at Bubastis. (Petrie makes the many kings of the 14th dynasty "merely the puppets of the

HYKSOS KING APEPA.

THE SPHINX OF SÂN (TANIS).

FROM THE LUDOVISI COLLECTION, ROME.

THE FAYÛM BROKEN STATUE.



Eyre & Spottiswoode]

THE COLOSSAL HEAD OF APEPA (BUBASTIS).

STATUETTE OF GREEN BASALT (LOUVRE).

SELECTION OF HYKSOS HEADS.

Hyksos power," and fixes the period of Hyksos rule to the time of the 15th to the 17th dynasties, circ. B.C. 2098–1587.)

That the ruling element, and probably the fighting class among the "Shepherd" people, was composed of Turanians of a Mongol type related to the **Hittites,** may be perhaps inferred from the faces of the statues and sphinxes of the Hyksos rulers. Note the high cheek-bones, flat cheeks, both in one plane, massive nose, firm projecting lips, and the thick hair, with the austere and almost savage expression of power; and compare the racial characteristics of the Hittites (pages 95, 96).

Head and Statue of the Hyksos King Apepa.—This colossal seated statue and head, found by M. Naville at Bubastis (**Pi-beseth,** Ezek. 30. 17, now *Tell Basta*), undoubtedly belong to the Hyksos period. Although the throne is inscribed with the name and titles of Osorkon II. of the 22nd dynasty, USER-MAĀT-RA, *i.e. Potent by the Law of Ra,* SOTEP-EN AMUN, *i.e. chosen of Amun,* AMUN-MERI, *i.e. beloved of Amun,* UASARKEN, it is thought that the name and titles of Apepa have been obliterated from the pedestal of the throne of the statue. The style of the head (page 78) bears so close a resemblance to the Hyksos sphinxes and figures as to leave no doubt of its belonging to the same period. Both the Hyksos kings and those of the 22nd dynasty were of Asiatic origin; but it is not likely that the Osorkons and Shishaks were of a type so Mongolian as is represented by this statue.

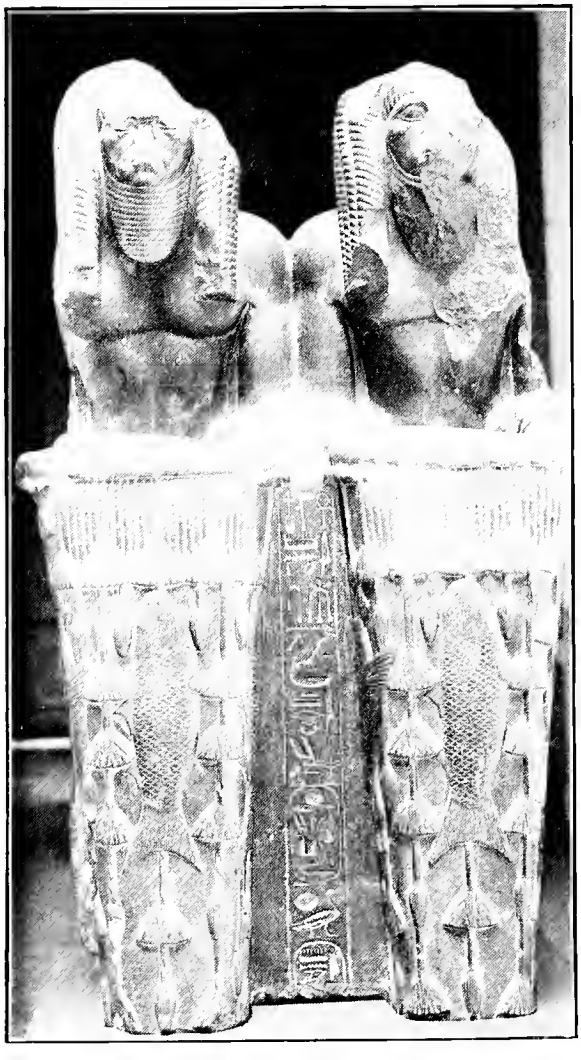
SEATED FIGURE FROM BUBASTIS,
Inscribed with name and titles of Osorkon II. (User-maāt-Rā sotep-en-Amun, Amun-meri Uasarken); but supposed to have originally represented the Hyksos king Apepa.

Black Granite Group of Fish-Offerers, from the Ruins of Zoan.—The faces are of the supposed Hyksos type. Between the figures is engraved the throne-name of Osorkon III. of the 23rd dynasty: AA-CHEPER-RA, *i.e. Great becoming* (or *Creation*) *of Ra,* SOTEP-EN-AMUN, *i.e. chosen of Amun.* (*See Illustration on the next page.*)

Zoan, or Tanis, called SECHET T'ANT, *i.e.* "*the field of Zoan*," by the Egyptians (*cf.* Ps. 78. 12, 43), is now represented by the mounds of *Sân*, on the Tanitic branch of the Nile. The excavations made here by Mariette and Petrie show that it must have been the chief city of Lower Egypt. Its records extend from the age of Pepi I., of the 6th dynasty, to the time of the 12th, and continue down to Ptolemaic times. The Decree of Canopus (*see* page 256), a bilingual inscription like the famous Rosetta Stone, was found here.

It may have been in Tanis and Bubastis, as the chief Hyksos cities, that **Joseph** acted as chief minister of King Apepa. As **Abram** found a welcome from the **Hittites** of **Hebron**, so Joseph and his brethren would probably find one at the court of the Asiatic Pharaoh.

Gen. 41. 43.



BLACK GRANITE FISH OFFERERS FROM TANIS (ZOAN)

The Hyksos were patrons of art, and introduced new forms, *e.g.* the (Semitic) winged sphinx. The comparative rarity of remains of their period is due to the wholesale destruction of their monuments by the restored native princes, who, as Brugsch says, sedulously obliterated every record of the detested usurpers.

The Sallier papyrus gives a vivid picture of the relations between APEPA and an Egyptian vassal-king, SEQENEN-RA, who was permitted to rule at Thebes :—

OBSIDIAN HEAD OF A PHARAOH IN *KLAFT* AND *URÆUS*.

Eyre & Spottiswoode.]

GRANITE HEAD OF A PHARAOH IN *KLAFT* AND *URÆUS*.

SELECTION OF HYKSOS HEADS.

"Egypt was in the hands of enemies, and nobody was lord in that day. There was indeed a king, SEQENEN-RA; but he was but a chief (*hak*) in the City of the South (*Thebes*), while enemies abode in the Town of the Aamu, and APEPA was king in AVARIS. And king Apepa chose SET (SUTECH = **Baal-Zephon**) for his god, and served none of the gods which were adored in the whole country. He built him a magnificent temple, appointing feasts and days of sacrifice."

APEPA seems to have demanded of SEQENEN-RA that he should establish the sole worship of SET or Sutech in the South country also.

The papyrus relates:—

"The messenger of King Apepa betook him to the governor of the city of the South, and was brought before the governor of the city of the South country. He spoke thus, when he spoke to the messenger of King Apepa 'Who hath sent thee hither to the city of the South? Art thou come in order to spy out?'"

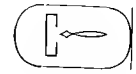
It is noteworthy that this is the very question which **Joseph** puts to his brethren, when they appear at the northern court (Gen. 42. 9). (The Sallier papyrus does not give the sequel of the story. The account of the successful revolt of Egypt against the foreign yoke is to be read on the walls of the tomb of the brave captain AAH-MES at *El-Kab*, who relates his own feats of arms in connexion with the fall of AVARIS and other Hyksos strongholds. *See* Brugsch, *Hist. of Egypt.*)

The Sallier papyrus also records that the court of Apepa was famous for its **magicians**; with this fact may be associated the high position of **Joseph**, who could interpret dreams. Indeed, historical and other considerations lead us to see in this Hyksos period the only period which is in harmony with the life and times of **Joseph**. The tradition preserved by the Byzantine writer George the Syncellus or Chancellor (fl. A.D. 800), that the **Pharaoh** of Joseph's days was named Aphophis, is one which is now found to agree exactly with the testimony of the monuments. There were two Hyksos kings named Apepa or Aphophis; but it was probably during the reign of Apepa I. of the 15th dynasty that **Joseph** rose to power. During this period the court of Lower Egypt was at **Zoan**, in **the field of Zoan**; and the conquerors had adopted the manners, customs, language, and court etiquette of the native Egyptians, but had introduced into the country the horse and chariot, hitherto unknown in Egypt (*cf.* "The Hittites" *below*).

Ps. 78. 12, 43; Gen. 42. 23; 43. 32; 44. 5.

After the expulsion of the foreigners, Tanis was largely patronised by Seti I. and Rameses II., of the 19th dynasty, who erected important buildings, statues, sphinxes, etc., there. During the period of the 21st (B.C. 1110) and 23rd (B.C. 766) dynasties Tanis was again the seat of government.

Monumental Names and Titles of the Pharaohs of Scripture.

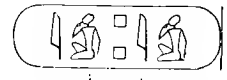
or  *Pharaoh.*

Per-āa, "Great House," *i.e.*, The Palace, or The Court.

1.

THRONE NAME.

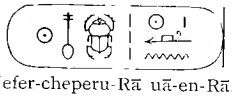
Rā-āa-user.

PERSONAL NAME. 

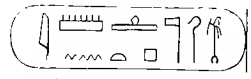
Ȧ-p-p-ȧ.

Apophis, Aphophis, or Aphobis (the traditional Pharaoh of Joseph).

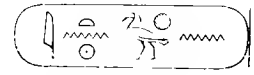
2.

THRONE NAME. 

Nefer-cheperu-Rā uā-en-Rā.

PERSONAL NAME. 

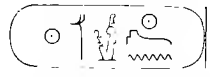
Amun-hotep Nutȧr ḥaq Uast.



Chu-en-ȧten.

Amenophis IV., Chu-en-ȧten (supposed by some to be Joseph's Pharaoh).

3.

THRONE NAME. 

User-maāt-Rā sotep-en-Rā.

PERSONAL NAME.

Rā-mes-su meri-Amun.

Rameses II., Sesostris (the Pharaoh of the Oppression).

4.

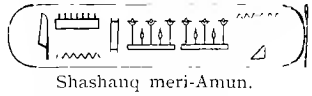
Ba-en-Rā meri-Amun.

Ptaḥ meri-en-ḥotep-ḥer-Maāt.

Meneptah II. (the Pharaoh of the Exodus).

5.

Cheper-sechet-Ra sotep-en-Rā.

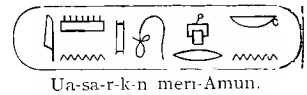


Shashanq meri-Amun.

Shishak (1 Kin. 14. 25), *contemporary of Rehoboam.*

6.

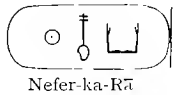
User-Maāt-Rā sotep-en-Amun.



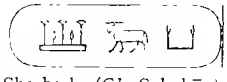
Ua-sa-r-k-n meri-Amun.

Osorkon II. (Zerah, the Ethiopian; Chron. 14. 9).*

7.

THRONE NAME. 

Nefer-ka-Rā

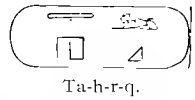
PERSONAL NAME. 

Sha-ba-ka (*Gk.*, Sabakōn).

So, king of Egypt (2 Kin. 17. 4).

8.

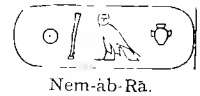
Nefer-Tmu-chu-Rā.



Ta-h-r-q.

Tirhakah, king of Ethiopia (2 Kin. 19. 9).

9.

THRONE NAME. 

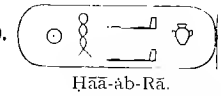
Nem-ȧb-Rā.

PERSONAL NAME.

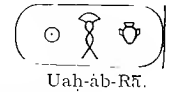
Ne-ka-u.

Pharaoh-nechoh (2 Kin. 23. 29).

10.



Ḥāā-ȧb-Rā.



Uaḥ-ȧb-Rā.

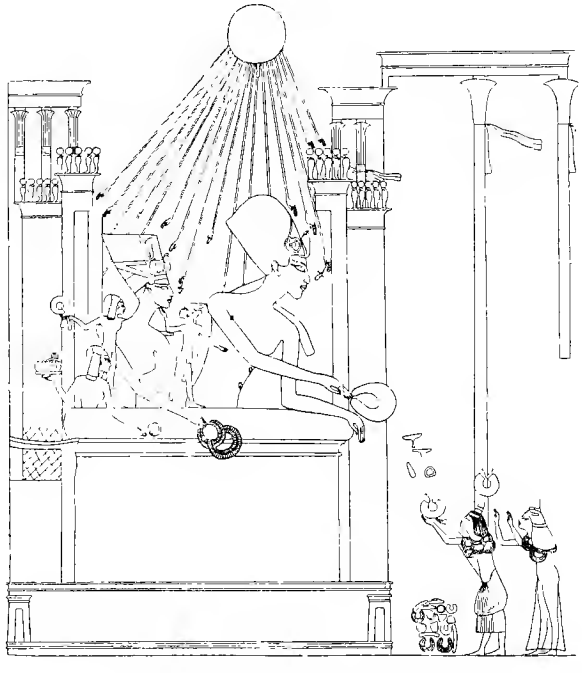
Pharaoh-hophra (Jer. 44. 30).

* Hommel thinks that Zerah, or Zeraikh, and his Cushites were from S. Arabia; a view which is favoured by the nature of the spoil taken from them—tents, sheep, and camels—as well as by the name Zerah, which resembles Zirrikh or Dhirrih, the royal name in the newly-found Sabean inscriptions, and by the designation of the people as *Amaloneis* in the LXX., which may be compared with the *banū Mā'din* (= the Ma'din of the same inscriptions).

EGYPT AND SYRIA.

Chu-en-âten, or Âkhu-en-âten (Amenophis IV., King of Egypt, 18th Dynasty), the heretical or reforming Pharaoh.

Of all the Pharaohs whose names and doings are chronicled more or less completely by their own monuments, none — not even the great Rameses II.—is so interesting a figure as Chu-en-âten, son of



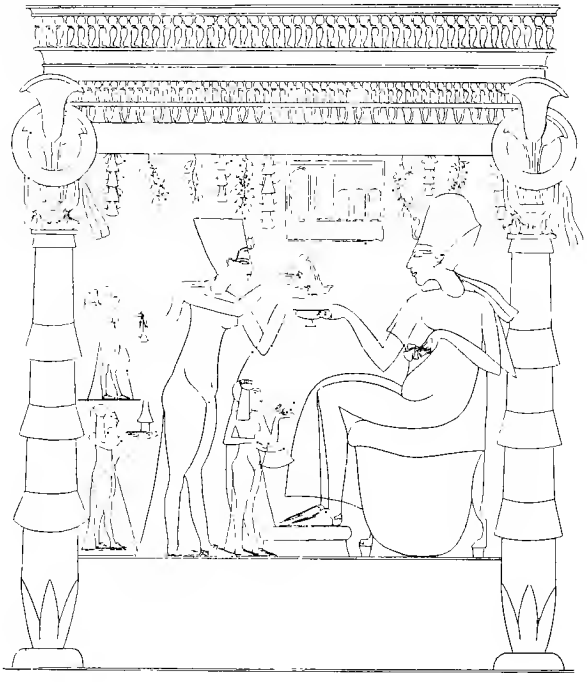
CHU-EN-ÂTEN, OR ÂKHU-EN-ATEN

(=Splendour of the Solar disk), *i.e.* Amenophis IV., king of Egypt, his queen, Nefer-Titi, and three of their six daughters, throwing largess to subjects from a balcony of a palace at Chu-aten (*Tell el-Amarna*).

Amenophis III., and the Middannian, *i.e.* Mesopotamian, princess Tii, the famous king to whom so much of the *Tell el-Amarna* correspondence is addressed; who, if he resembled **Solomon** in his peace-loving disposition,

and the magnificence displayed in the palace and temple which he built at his new capital, no less reminds us of **David** by the hymns which he wrote in honour of his god, and of **Hezekiah** and **Josiah,** by his earnest labours as a religious reformer and the short-lived results of those labours.

His father, Amenophis III., had married him in youth to Dâdu-ghîpa, daughter of Dushradda, king of Middanni in Northern Mesopo-



CHU-EN-ATEN, OR AMENOPHIS IV., KING OF EGYPT,

His queen, Nefer-Titi, and three daughters. A domestic scene within the palace at Chu-aten (*Tell el-Amarna*). The queen is straining wine into the king's cup, and his three daughters are offering him cakes and flowers. He holds a flower in his left hand. Among the titles of Nefer-Titi are *erpat urit hont henitu neb*, "the great heiress, the queen of all women"; *hont res meh nebt tani*, "the queen of south and north, the lady of the two lands" (*i.e.* Upper and Lower Egypt), and *Aten-nefer-nefern*, "the beauty of the beauties of Aten."

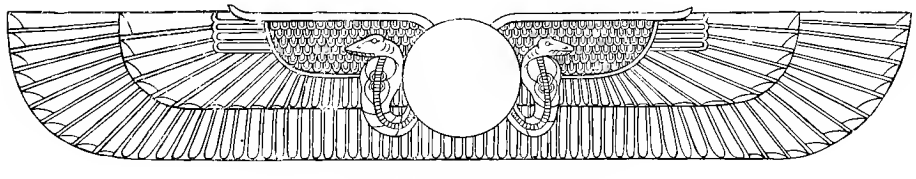
tamia. In Egypt, Dâdu-ghîpa was called Nefer-titi, which is perhaps an adaptation of her name (*nefer*, "good, "fair" = *ghîpa; Titi* = *Dâdu, Tâtu*). Under her influence and that of the queen-mother Tii, who was regent during his minority, Amenophis IV repudiated the worship of Amun of Thebes (*see* page 99), and of the other gods of Egypt, early in the sixth year of his reign, when—like **Josiah** (2 Kings 22. 3)—he was about

eighteen years old; adopting his Asiatic mother's religion, the worship of the ATEN (perhaps = the Syrian *Adon*, "lord"), the sun as the lord and giver of life, to the entire exclusion of the polytheistic and theriomorphic * conceptions which had hitherto prevailed in Egypt. This new state-religion is indicated in the illustration on page 83. Over the heads of the royal persons is seen the Solar Disk, shedding rays terminating in hands, which support the bodies and sustain the crowns of the king and queen, while two of them hold the *ankh* or symbol of life to the nostrils of the sovereigns.

This radical change in religion was marked by a change of name. Rejecting his former designations, NEFER-CHEPERU-RĀ-UA-EN-RĀ, *i.e. the beautiful Becomings* (or *creations*) *of Ra, the Only One of Ra*, and AMEN-HOTEP-NUTAR-HAQ-UAST, *i.e. Amen-hotep the divine king of Thebes*, the king assumed the name of CHU-EN-ATEN, *i.e. splendour of the Solar Disk*, with the prefix ANKH-EM-MAĀT, *i.e. living in Truth*. A new capital was founded at CHU-ÂTEN (*Tell el-Amarna*, *see* page 86). Here were built a great palace, occupying a space of at least 1500 ft. by 500 ft., and a temple of the ATEN, about 250 ft. square, standing in a sacred enclosure nearly half a mile long.

Chu-en-âten took no delight in war; he was not so much a great conqueror as a good man. His family affection is proved by the significant fact that his wife and daughters are everywhere represented with him, and by the artistic splendour of the part of his palace dedicated to their use, as well as by his inscriptions, in one of which he says :—

"Sweet love fills my heart for the Queen and her young children. God grant a great age to Queen NEFER-TITI! (*see above*), for long years may she hold fast the Pharaoh's hand! Grant a great age to the royal daughter MERI-ÂTEN (*i.e. dear to the Solar Disk*), and to the royal daughter MAKT-ÂTEN (*i.e. protected by the Solar Disk*), and to their children! may they hold fast the hand of the Queen their mother for ever and ever!"

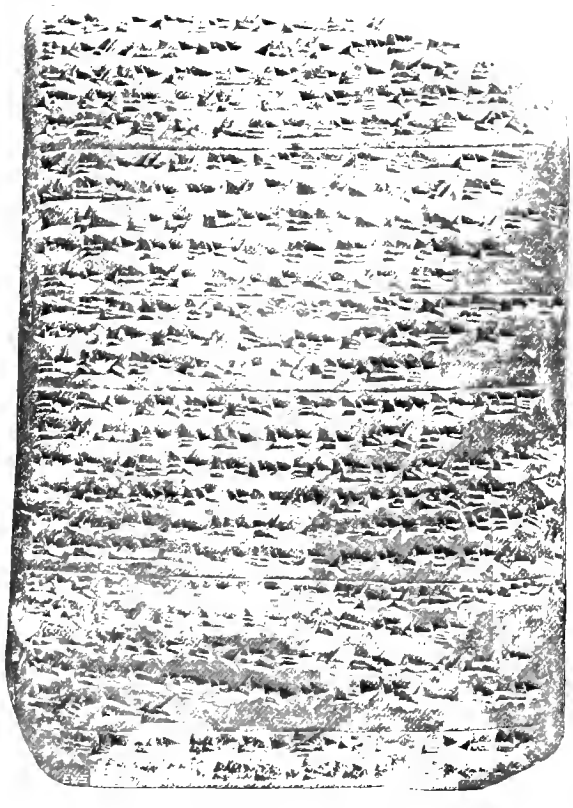


EGYPTIAN WINGED DISC.

* "Theriomorphic," *i.e.* conceiving the gods under animal forms, or as incarnate in animals.

The Tell el-Amarna Correspondence.

In the year 1887 a remarkable discovery of clay tablets bearing *cuneiform* inscriptions was made in Egypt. The discovery of such documents in Egypt was quite unexpected; but they are now generally recognised



TELL EL-AMARNA TABLET

[Letter from an unnamed king of Alashia, in Northern Syria, or, as others think, Cyprus, to the king of Egypt.]

as supplying an important chapter in Oriental history. The tablets were found at *Tell el-Amarna*, the ruins of the city of Chu-aten, built by Amenophis IV after his adoption of the heretical creed of the worship of the Aten or Solar Disk (*see* page 84). As there are some letters

addressed to his father, Amenophis III., among the tablets, the whole collection may be dated between B.C. 1500–1450.

At this period, owing to the marriages of Amenophis III. with wives from Babylonia and Middanni (N. Mesopotamia), the Egyptian court was crowded with Asiatics, and correspondence with the East was carried on in the style of writing then most used for diplomacy and commerce in Western Asia, namely, in the Babylonian cuneiform.

Among the tablets from the city now in the British Museum, the Royal Museums at Berlin and at Gizeh (Cairo), are letters from Babylon and MIDDANNI, as well as from **Tyre, Sidon, Gebal, Askelon, Gaza, Lachish,** and **Jerusalem,** showing the universal use of the Babylonian writing at this period, more than a century before the Exodus. The letters from Jerusalem are of great interest. They are written by ABDI-ḪIBA to the king, complaining of the advance of the Philistines and others against him. Abdi-Ḥiba describes himself as the Pharaoh s vassal:

"Behold, this territory of Jerusalem—neither my father nor my mother gave it me; the king's mighty arm gave it me!"

His letters will be found translated below, pages 89–93.

From the King of Alashia to the King of Egypt.

(Brit. Mus. No. 5; Winckler, 25.

To the King of the land of **Mizraim,*** my brother, says thus:—The King of the land of ALASHÎA is thy brother. I am well,—my houses, my wives (?), my children, my grandees, my horses, my chariots; and in the heart of my lands there is (*or* may there be) exceeding weal. And may my brother be well,—thine houses, thy wives, thy children, thy grandees, thine horses, thy chariots; and in the heart of thy lands may there be exceeding weal!

My brother, behold I send my messenger with thy messenger unto thee in **Mizraim,** Whereas I bring thee V hundred (manehs ?) of copper, as a present unto my brother I bring them thee. My brother, if the copper is little, let it not rankle in thine heart; for in my country the hand of Nergal† my Lord hath smitten all the people of my country, and the copper-working has ceased; therefore, my brother, let it not rankle in thine heart. Thy messenger along with my messenger dispatch promptly: and then whatever amount of copper thou desirest, my brother, I will send thee.

Cf. **2 Sam. 24. 16, 17; Isa. 37. 36.**

* Mi-iz-ri

† The god of pestilence

My brother, do thou on thy part send to me silver exceeding much; my brother, give me silver of the gods (*or* of God; *i.e. the purest silver*); and beyond (*i.e. more than*) my brother's gift whatever thou desirest, my brother, I on my part will send thee.

Cf. **Gen. 23. 6,** *prince of God.*

Next, my brother, the bull which my messenger desired, give me, my brother; and of oils (*or* ointments) the choicest, my brother, send me two *kukubu's*, my brother; and send me one of the Vulture-Charmers.*

Next, my brother, the men of my land complain against me because of my timber which the King of **Mizraim** taketh; and, my brother, because of the asses and the (copper ?).

Next, as follows. A man of ALASHIA has died in Egypt, and his goods are in thy country, and his son and his wife with me: let my brother collect the goods of people of Alashîa, and give them, my brother, into the hand of my messenger.

Cf. **1 Sam. 5. 6, 7.**

My brother, let it not rankle in thine heart, that thy messenger hath abode three years in my country; for the hand of Nergal is on my country, and in my house my youngest wife lies dead (*lit.* is my young wife † who hath died). Now, my brother, with all care and speed despatch thine own messenger and mine together; and I will send thee my brother's (*i.e.* thy) present.

Next, my brother, the silver that I desired of thee, my brother will send exceeding much; and the goods which I have asked of thee, my brother, despatch; and whatever things I have said, my brother will do; and whatever things thou, on thy part, shalt say to me, I will do.

With the king of the **Hittites** and with the king of **Shinar** ‡—with them have thou no dealings; whatever present they have sent unto me, I have rendered unto thee double.

Thy messenger should come to me betimes; § and my messenger should come to thee betimes.

Tagi to the King of Egypt.

(Brit. Mus. Collection, No. 70.)

To the King my Lord as follows. TAGI is thy bondservant; at the feet of the King my Lord seven times and seven I fall. Behold, I am the bondservant of the King, and I have sought (*or* desired) to muster the caravans ‖ by the hand of my brother; but he is sore wounded (*lit. full of wounds*); he is unable to conduct my caravans unto the King my Lord. And ask thine officers whether my brother be not sore wounded.

Ps. 123. 2; & 139. 8.

Next, behold, as for us, mine eyes are toward thee! if we ascend up to heaven, if we go down into the earth, our head is in thine hand.

And lo, I have just been seeking to conduct my caravans by the hand of my companion unto the King my Lord. And let the King my Lord learn that I serve the King and keep guard.

---

* *Or*, augurs

† Winckler suggests "sister"

‡ Sha-an-ha-ar.

§ *qadmish* (not *shumish*), "early"

‖ Carrying presents and tribute

Shumardata complains of Abdi-Ḥiba to the King of Egypt.

(*Winckler*, 165.)

To the King, my Lord, my God,* my Sun, say thus :—SHUMARDATA † is thy bondservant, the dust of thy feet. At the feet of the King, my Lord, my God, my Sun, seven times (and) seven times I fall.‡ The King, my Lord, directed me to make war on the town of **Keilah.** I made war ; it made terms with (*or* submitted to) me ; my town was restored to me. Wherefore did ABDI-ḤIBA § send to the men of **Keilah,** "Accept money, I pray you, and become my followers"? And let the King, my Lord, know, that ABDI-ḤIBA took my town out of my hands. Next, let the King, my Lord, inquire whether I
Num. 16. 15. had taken away a man, or a single ox or an ass, from him or his servants (*or* family). Next, LABAIA ‖ is dead, who took away our towns ; (indeed, LABAIA, w[ith] ABDI-ḤIBA and [*a lost name*] took away our towns). [But] let the King have regard unto me his bondservant, whom he did create (*or* commission) ; and I will not [begin ?] to do aught, until the King return word unto his bondservant.

Abdi-Ḥiba of Jerusalem to the King of Egypt (1).

To the King, my Lord, say thus :—ABDI-ḤIBA is thy bondservant ; at the feet of my Lord the King seven times and seven times I fall. What have I done unto the King my Lord ? They slander me before the King my Lord. "ABDI-ḤIBA hath revolted against the King his Lord !" Behold, as for me, it was not my father nor was it my mother that set me in this place ; it was the King's strong arm that established me in my patrimony (*lit. caused me to enter into my father's house*) : ¶ wherefore then should I (*emphatic*) do evil unto the King my Lord ? As the King my Lord liveth, I say to the King my Lord's High Commissioner, "Wherefore lovest thou the ḪABIRI and hatest the city-governors ?" ** and because of *that*, people utter slander before the King my Lord : whenever one says, "It is all up with the King my Lord's dominion !" because of *that*, they utter slander to the King my Lord. But let the King my Lord know that whereas the King my Lord set a guard-post, ENCHAMU †† has taken (four lines broken) [there are n]o guards

* *Plural*, as in Nabonidus, page 207.

† *Shumar-data* has an Eranian cast. *Cf.* Arta-shumara, a Mitannian name ; and Baga-datta, mentioned by Sargon.

‡ Epistolary Aorist.

§ Winckler transcribes *Abdi-Ḥiba*, but so far as the characters are concerned, we might read *Eri-zibba* (Accadian)

‖ *Labaia* = lion of Jah (*lab'u*, *labbu*, lion ; Heb *lābî'*) ; *cf.* Ariel

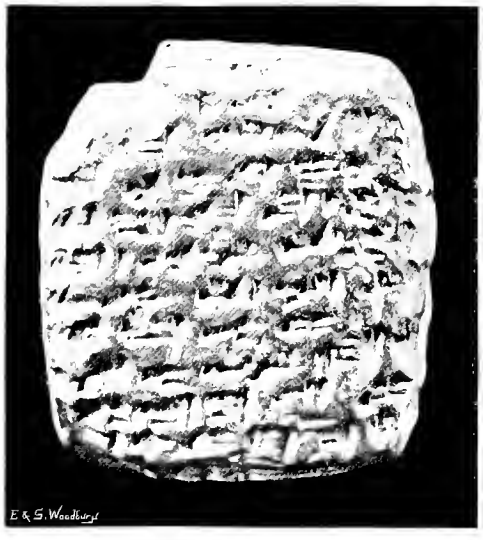
¶ *i e established me in my ancestral domains and honours* For the verb, *cf. Tiglath-pileser*, page 172. l. 11.

** The *Chazzans* ; *i e* the Canaanite chiefs and petty kings who owned the suzerainty of Egypt. The word recurs in the inscription of *Tiglath-pileser*, pages 172 *sqq*

†† Elsewhere *Ianchamu*.

there. [But let] the King have care for his territory, [and let him take counsel] for his territory. The King my Lord's cities subject to ELIMELECH * have revolted; the King's entire territory is going to ruin; so let the King my Lord have care for his territory. If I say, "I will enter in unto the King my Lord, and see the face of the King my Lord," the opposition is too strong for me, and I am unable to enter in unto the King my Lord; † but let it seem good unto the King [my Lord, and] let him dispatch guards (*or* a garrison), so that I may enter in and see the face of the King my Lord.

As the King my Lord liveth, whenever a (new) High Commissioner cometh out, I say, "It is all up with the King's dominion! shouldest thou not hearken unto me, it is all up with all the city-governors; there will be no more of them for the King my Lord!" Let the King give a look to the men, and let the King my Lord bring (*send*) bowmen. ‡ There is no territory left to the King: the CHABIRU-folk have harried § all the King's territory. If there be bowmen this year, there will be territory for the King my Lord: but if there be no bowmen, it is all up with the territory of the King my Lord.



OBVERSE OF A CUNEIFORM TABLET

Found at Lachish (*Tell el-Hesy*). It is addressed to the Egyptian commander-in-chief, and mentions Zimrida (prince of Lachish, otherwise known from the Tell el-Amarna letters) and Abish-Yarami, apparently a Canaanite prince who wrote the letter; but little more can be made of it at present.

To my Lord the King's secretary, as follows: || ABDI-HIBA is thy bondservant. Bring thou in plain words unto the King my Lord. It is all up with the King my Lord's entire territory.

Abdi-Hiba to the King of Egypt (2).

[To the Kin]g my Lord [say thus: AB]DI-HIBA is thy bondservant, etc. (8 broken lines.) Let the King know that all the states have leagued in hostility against me; and let the King have a care for his territory. Behold, the land of **Gezer,** **Josh. 10. 33.** the land of **Askelon,** and the city of **L[achis]h** gave unto them ¶ food, oil, and whatever their need (was); so let the King have a care for **his territory,** and despatch bowmen against

I-li-mil-ku, called Mil-ki-ili, Mil-ki-lim, Mil-ki-lu, *i.e.* Malchiel, in the following letters.

† An excuse for not repairing to the Egyptian court, as he had, perhaps, been ordered to do, to answer the charges against him.

‡ *amêlu sâbê pi-ṭa-ti* = *amêlu sâbê qashti*. Cf. The Egyptian *p—ṭ*, "bow", p-ṭ, "to stretch", Sumerian BAN, "bow", Chinese *pu, pang*. Other terms of Egyptian origin occur in these letters.

§ *habat*, "plundered." The Chabiri are often called *habbatê*, "robbers" or "spoilers" (Sumerian SA-GAZ), in these texts.

|| Postscript addressed to the royal Secretary, who would have to read the letter to the king, or at least inform him of its contents, and reply to it.

¶ *Or*, They (*the states*) gave unto them (*i.e. Gezer, Askelon*, etc.).

** Text: *the bowmen*, a clerical error.

the men who have done evil against the King my Lord. If there be bowmen this year, there will be territories and city-governors for the King my Lord; but if there are no bowmen, there will be no [territori]es and city-governors for the King [my] L[ord]. Behold, this land of **Jerusalem**,*—it was not my father, nor was it my mother that gave it unto me; it was the strong hand (or) "arm" † [of the King] that gave it unto me. Behold this deed, the deed of MALCHIEL and the sons of LABAIA, who have given up the King's territory unto the CHABIRI! Behold, the King my Lord is righteous towards me; as regards the KASHI,‡ let the King inquire of the High Commissioner whether they have dealt with a strong hand (*or* strongly fortified their positions) and brought serious evil to pass. (7 lines more or less broken.) Let the King inquire; they have abundant supplies of food, oil, clothing. When PA-URU, the King's High Commissioner, came up to the land of **Jerusalem**, ADAIA had revolted with the men of the guard (and ?) the captain § of the King's [force]s. Let the King know, he [sa]id unto me, "ADAIA hath revolted from me; do not thou desert the city!" Send me guards this [year]; send the King's High Commissioner. Camels (?) many did I send unto the King my Lord; 5,000 *asir* ‖ -men (prisoners ?) . and 5 porters. The King's caravans were intercepted in the field ¶ (*i.e. territory*) of **Ajalon**; let the King my Lord know I am unable to send a caravan to the King my Lord, that thou mightest learn (how things are). Behold, the King hath set his name upon the land of **Jerusalem** for ever: and he cannot forsake aught of the territories of **Jerusalem.**

2 Kings 22. 1.

Cf **Deut. 12. 5, 21.**

To the Secretary of the King my Lord say thus ABDI-ḤIBA is thy bondservant; at thy feet I fall; thy bondservant am I. Bring thou in unto the King my Lord plain words. A captain ** of the King's am I. Much health to thee!

But should an evil deed have been done to the men of Kash, slay not an innocent man. The men of Kash are (*or* There are men of Kash) in my own house (*or* domain); let the King inquire [At the feet of my Lord] seven times and seven times [I fall]; let the King my Lord [hearken] unto me.

Abdi-Ḥiba to the King of Egypt (3).

To the King my Lord, [my] Sun, [say] thus: ABDI-ḤIBA is thy bondservant; at the feet of the King my Lord seven times and seven times I fall. Behold, the King my Lord hath set his name upon East and West. As for the slander which they have uttered against me, behold, I am not a city-governor (*i.e. native prince*), but a captain § to the King my Lord; behold, I am the King's Friend, and a tributary of the King's. It was not my father, nor was it my mother, but the King's strong arm that set me in my father's house (*i.e. established me in his territory*). [When the King's High Commissioner c]ame unto me, I gave 13 *asir*-men (*prisoners ?*) and bondservants. Shûta, the King's High Commissioner, [came un]to me; I gave 21 bondmaids [and] 20 *asir*-men into the hand of Shûta as a present for the King my Lord. Let the King take counsel for his

2 Sam. 15. 37 (*Hushai*).

U-ru-sa-lim

† The scribe has written the Babylonian symbol for *qâtu*, hand, side by side with the Canaanite (Hebrew) term *zerôa'*, arm. Such glosses are an interesting feature of these letters.

‡ *i.e.* Cushite (Ethiopian) troops.

§ u-e-u = Egyptian *uāu*, captain. ‖ Perhaps the Heb. *'āsîr*, prisoner.

¶ The Bab. *ugaru* + the Canaanite *shatê*, (שדה), *cf* Neh. 11. 30, Judg. 5. 4.

** u-e-wa = Eg. *uāu*.

dominion. All the King's territory is going to ruin, having taken to opposition against me Behold, the districts of **Seir,*** unto GATH-CARMEL† are leagued (*or* **Gen. 14. 6.** have made terms) with all the native princes (*chazzans*), and hostility is carried on against me because of the A-MI-RI-men (= A-mu-ri, *Amorites?* ; and I cannot see the King my Lord's face,‡ because war is made against me. While there was a fleet at sea, the King's strong arm held the land of NACHRIMA and the land of the KASH-SHI ; but now the CHABIRU-folk have got hold of the King's cities. There is not a single city-governor (*or* native prince) for the King my Lord ; all are ruined. Behold, TURBAZU is slain in **2 Sam. 21. 14.** the gate of **Zelah,** but the King disregardeth ; behold, ZIMRIDA of **Lachish,** the bondmen were enraged at him, were for killing him. JIPHTHAH-HADAD§ is slain in the gate of **Zelah,** but the King disregardeth. . Let the King have a care for his [territory, and let] the King give a look [to the men, and let him bring]‖ bowmen to the territory [of the King my Lord ; for] if there should be no bowmen this year, my Lord the King's entire territories are lost. People do not venture to say to the King my Lord's face that the King my Lord's territory will be lost, and all the native princes. If there are no bowmen this year, let the King despatch an High Commissioner and fetch me and my brethren, that we may die with our Lord the King.

REVERSE OF THE LACHISH TABLET

To the King my Lord's Secretary. ABDI-ḪIBA is thy bondservant ; at thy feet I fall. Bring plain words in unto the King [my Lord]. I am thy [faith]ful bondservant.

Abdi-Ḥiba to the King of Egypt (4).

To the King my Lord [say] thus : ABDI-ḪIBA is thy bondservant ; at the feet of my Lord the K[ing] seven times [and] seven times I [fall]. Behold, MALCHIEL—does he not revolt with the sons of LABAIA and the sons of ARZAWA, to demand the King's territory for them? A subject-prince (*chazzan*) who does this deed,—wherefore has not the King questioned him? Behold, MALCHIEL and TAGI—the deed which they have done is this when he had seized it, the city of **Rehoboth** (?)¶ (Half the Tablet gone.)

Reverse.—. There is no garrison of the King's ; therefore—as I hope the King may live and have increase!—PU-URU hath departed from me ; he is at

* She-e-ri

† Ginti-kirmil

‡ Text A SHI, tears, instead of SHI, face.

§ *Cf.* Jiphthah-el, Josh. 19. 14.

‖ *Cf* page 90, note ‡.

¶ Ru-bu-ta.

Gaza.* So let the King order from his presence (?) a garrison to guard the territory. All the King's territory hath fallen away. Send JANCHAMU, and let him look to the King's territory.

To the King's Secretary: ABDI-ḤIBA is thy bondservant. [Bring thou in] plain words [unto the Ki]ng. Very much (health) to thee! I am thy bondservant.

Abdi-Ḥiba to the King of Egypt (5).

To the King my Lord say thus: [ABDI-]ḤIBA is thy bondservant; at the feet of the King my Lord seven times and seven times I fall. [Behold the deed] which MALCHIEL and SHU'ARDATU have done unto the King my Lord's territory! they have bought the troops of **Gezer,** of **Gath,** † and of **Keilah**; they have taken the territory of RUBUTE (Rehoboth ?). The King's territory is fallen away to the CHABIRI; and just now a town of the territory of Jerusalem whose name is BETH-NINIB, a town of the King's, has fallen away to the men of **Keilah.** Let the King hearken unto ABDI-ḤIBA thy bondservant, and despatch bowmen, and bring back the King's territory unto the King. But if there be no bowmen, the King's territory will certainly ‡ fall away to the CHABIRI. This is the doing of SHU'ARDATU and MALCHIEL (Two lines gone), but let the King have a care for his territory.

Abdi-Ḥiba to the King of Egypt (6).

(Two-thirds of Tablet gone.) Now as for **Jerusalem,** if this district be the King's, wherefore is **Gaza** treated as the King's? Behold, the district of GATH-CARMEL hath submitted to TAGI and the men of **Gath.** He is in **Beth-shân.** And we must act, that they may not give up LABAIA and his territory unto the CHABIRI. MALCHIEL hath sent to TAGI . Now, all their desire is towards the men of **Keilah**; but we will save **Jerusalem.** The garrison which thou sentest by the hand of CHAIA my messenger, ADDAMICHIR (?) hath intercepted; he hath quartered it in his own domain (*lit. house*), in **Gaza.** (Two broken lines.)

From Abimelech of Tyre to the King of Egypt.

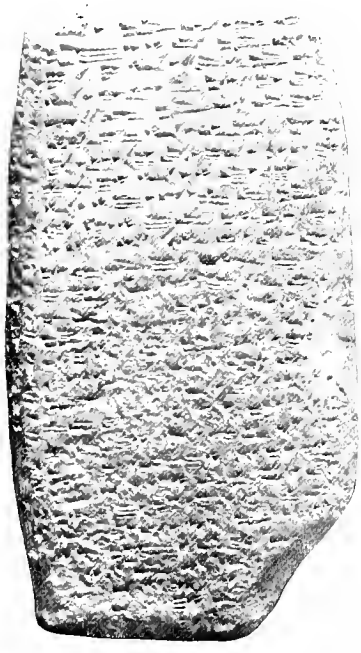
(*Winckler*, 151.)

To the King, my Sun-god, my God, thus ABIMELECH thy bondservant: seven times and seven times at the feet of the King my Lord I fall. I am the dust from beneath the sandals of the King my Lord. Behold, I keep the King's city, which he entrusted to mine hand. I was strongly for going in person to see the face of the King my Lord, but was unable, owing to the hand of ZIMRIDA of **Zidon.** He heard of me that I would go to Court (*lit.* go in; *scil.* into the King's presence), and took hostile action against me. Let the King my Lord give me XX men to guard the King my Lord's city, and I will enter into

* Cha-za-ti † *Gimti.* ‡ *paṭarat* = "perfect of future certainty"

the presence of the King my Lord, to behold his gracious face. I set my face toward the threshold (?) of the King my Lord. Let the King my Lord inquire of his High Commissioner whether I did not set my face toward the presence of the King my Lord. Behold, I have sent [my] messenger unto [the presence] of the King my Lord; and let the King my Lord [send his] mes[senger and] his letter un[to me]; and I will enter in unto [the presence] of the King my Lord, and [see his face]. I set [my] face [to enter] into the presence, t[o see] the face of the King [my] Lord; [and] let not [my Lord] leave his bondservant in the hand of [ZIMRIDA? *or* his enemy.] Let the King my Lord set [his] face [toward me], and gi[ve me] water for my drinking . and wood unto his bondservant [for fuel?].* Let the King my Lord know that we are beset on the sea front (?) †; we have no water and we have no wood. Behold, I have sent ELIMELECH as messenger to the presence of the King my Lord, and I gave V talents of copper and a set of harness (?). The King my Lord wrote unto us, "What thou hearest from the land of **Canaan**,‡ write unto me." The King of DANUNA is dead, and his brother is king after him; and his country is quiet. And let the King know, fire hath devoured the city of UGARIT; half of it it devoured, and half of it it did not. And the **Hittite** troops have disappeared (*lit.* are not). ETAGAMAPA'IRI of the city of KEDESH and AZIRU are at war with NAMIAWAZA.

OBVERSE.



LETTER FROM ABIMELECH OF TYRE TO THE KING OF EGYPT.

REVERSE.

LETTER FROM ABIMELECH OF TYRE TO THE KING OF EGYPT.

I have seen the misdoing of ZIMRIDA, that he has brought together ships and troops from the cities of Aziru [to make war] against me; but vouchsafe that but IV footmen of my Lord's [come unto me], and they will all [be afraid]. Let the King set his face toward his bondservant, and let him come forth (to the war; *or*, to succour me).

---

* Supply *ana shuḫunia* (?) *See* Winckler, 149. 66

† Winckler thinks a blockade on the land side is meant. *cf.* 156. 13 *sqq.*

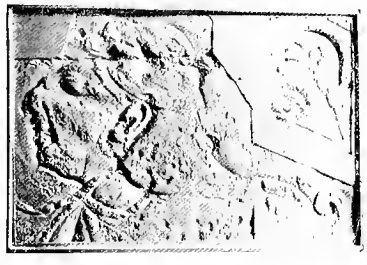
‡ Ki-na-aḫ-na

THE PHARAOHS IN SYRIA.

The Hittites.

The Hittites, the Khittim, or Benē Kheth of the Hebrews, and the Khetta of the Egyptians, were a powerful confederation of tribes in North Syria and Asia Minor. Their original home seems to have been in the Taurus, north of the gulf of Antioch, whence they pushed northward and westward as far as the neighbourhood of Smyrna. Southward they overran Syria and Palestine, having an advanced post at **Hebron** in the time of **Abram** (Gen. 23. 2, 3).

I.



HITTITE KING (WITH PIGTAIL).

After the expulsion of the Hyksos or Shepherd Kings, completed by Ahmes (Amosis), the founder of the 18th dynasty, Egypt—under Thothmes III., the greatest king of that dynasty—established once more its suzerainty over all the petty principalities of Canaan and Aram (A.V. *Syria*), as far as the **Euphrates**, and even beyond it, for the Tell el-Amarna tablets contain despatches to the reigning Pharaoh (*cf.* page 86) from Mesopotamian princes. But as the dynasty became weakened by internal dissensions (apparently the cause of the periodical fall of Egyptian dynasties), the Khetta appear in the Orontes Valley (their advance is recorded in the Tell el-Amarna tablets) as a power able to oppose Egypt, and even to ally itself with Pharaoh on equal terms (*cf.* page 104). Their power from the 17th to the 14th centuries B.C. was very great in Western Asia. In the Tell el-Amarna tablets, we find them during the latter part of the 18th Egyptian dynasty advancing through the Orontes Valley, and gradually obtaining possession of the regions of North Syria and the upper part of the valley of the **Euphrates**. Their chief centres, **Carchemish**, on the principal ford of the **Euphrates**, and

II

HITTITE WARRIORS

Kadesh, in the valley of the upper Orontes, were not only commanding military posts, but also great emporia of trade.

On the rise of the 19th Egyptian dynasty about B.C. 1370, Seti I., its founder, found that towards the close of the previous dynasty, almost all the Asiatic provinces had been lost. Then commenced a series of annual campaigns conducted with unceasing vigour, and conspicuously by Rameses II. (pages 103–105; *cp.* 2 Kings 23. 29). In the north of **Syria,** the Egyptians had to encounter the opposition of a powerful Hittite confederacy. Among the allies were Lycians, Teucrians, Dardanians, and other peoples who had come eastward during the period of Egypt's weakness. In the end, the offensive power of the **Hittites** was broken by the great battle of Kadesh, in which Rameses II. defeated the confederation and their allies from Asia Minor (*see* pages 104 *sq.*).

III

HITTITE HEADS.

The Old Testament allusions to this warlike and commercial people are few. The expedition of **Hadadezer** (2 Sam. 8. 3) may have been directed against the other Hittite centre, **Carchemish,** for he had *had wars with* **Toi,** king of **Hamath,** which seems, from its monuments, to have been (at any rate in later times), a Hittite city.

The confederacy may be meant by **the Kings of the Hittites,** and evidently these **Hittites** were celebrated for their horses and chariots (1 Kings 10. 28, 29); and the introduction of the horse and chariot into Egypt, which appears from the monuments to have taken place during the Hyksos rule, was perhaps due to them. Relics of the southern branch round **Hebron** were among the *bondservants* of **Solomon** (1 Kings 9. 20), and some Hittite princesses became his wives (*ibid.* 11. 1).

1 Kin. 10. 28; 2 Kin. 7. 6.

IV.

HITTITE LADY.
Relief Panel from Tell el-Yahûdeh.
[*Drawn by M. Tomkins.*]

Later, the **Hittites** reappear upon the monuments as barring the westward advance of Assyria as they had formerly resisted the northward advance of Egypt. Evidently they successfully resisted Tiglath-pileser I., but, by 35 years of war (commemorated on *the Black Obelisk, cf.* pages 164–68) **Shalmaneser** II.

Eyre & Spottiswoode.]

REPRESENTATION OF THE CITY OF CARCHEMISH.

[From the Bronze Gates of Shalmaneser.]

The Assyrian inscription says: *Tribute of Sangara of Gargamis.*

extended the authority of Assyria to the Mediterranean. In his sixth year **Shalmaneser** overthrew, at Karkar, the **Hittites** combined with **Damascus, Hamath,** and others, and penetrated to the Orontes, and in his 18th year he defeated **Hazael,** king of Syria-Damascus and other confederates at Senir or **Shenir** (Mount **Hermon,** *cf.* Deut. 3. 9), and penetrated to the Mediterranean, near Beyrout, by the old road from **Damascus** along the Dog River (*Nahr el Kelb*), where he recorded his successes by inscribing his likeness on the rocks, as Rameses II. had done long before him.

A HITTITE DEITY.
Relief at Carchemish.

The Khetta had successfully resisted Egypt; but Assyria proved to be more persistent and better organised, and the Hittite confederacy was gradually shattered, stronghold after stronghold falling before Assyria. In B.C. 745, **Pul,** *i.e.* **Tiglath-pileser** II. (III., *see* page 170), the founder of the new Assyrian empire, captured **Arpad,** having overrun the kingdom of **Hamath** (*cf.* Isa. 10. 9, & 36. 19).

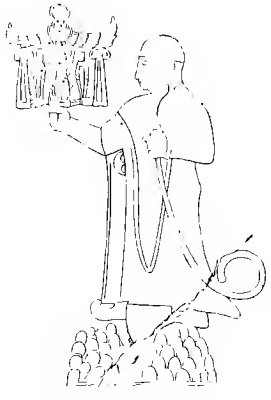
With the capture of **Carchemish** in B.C. 717 by **Sargon** II. (*cf.* page 185), the Hittites disappear from history. Prior to this, as shown by the inscription of Panammû, many of their strongholds had passed into the possession of the Arameans (Syrians). (*See* page 181.)

GOLD FIGURE OF DEITY (?).
(Actual Size.)

A Hittite Portrait.

(Circ. B.C. 1300.)

THIS head, from an inlaid tile from the palace of Rameses III. at *Tell el-Yahûdeh*, in Lower Egypt, gives us clearly the type of the race. The type of face is distinct from that presented by any other of the races of Western Asia. The principal characteristics are the straight nose and the receding forehead and chin; while the plaiting of the hair in pigtails, Tartar fashion, is distinctly shown (*cf.* No. I., page 95). The Egyptian artists depict the **Hittites** as beardless and black-haired, and of yellowish-white complexion, with a thin wirelike moustache (*cf.* Nos. II., III., pages 95, 96) and brown eyes, and with features, low stature, and thick limbs resembling those of the warriors upon the Monuments of *Hamah* (**Hamath**) and *Gerâbis* (**Carchemish**); their dress comprises a high conical cap, with the brim turned up in horn-shaped points, surmounted by the crescent moon and the solar disk (apparently the emblems of the Hittite Ashtoreth), and boots with upturned toes and long fingerless gloves. Such boots and gloves are still worn by the mountaineers of **Cappadocia**, and indeed of Asia Minor and **Greece**, for protection against snow and frost. From such data it is inferred that the original home of the Khetta was in some lofty mountain range, such as the Taurus. Archaic sculptures and inscriptions scattered throughout Asia Minor are now usually termed "Hittite," even including the famous figure on Mount Sipylus, which the Greeks popularly identified with the Niobe of their mythology, but which Herodotus supposed to be a monument of the great Egyptian conqueror Sesostris (*i.e.* Rameses II.). Many of the so-called Hittite inscriptions are found in silver mines of the Taurus and Asia Minor; a sign that the authors of these hieroglyphics worked these mines.



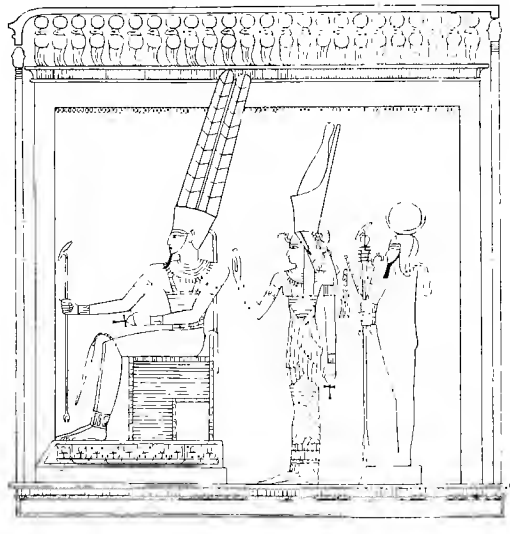
ROCK CARVING AT BOGHAZ KEUI.

A Royal Hittite.

Amun of Thebes.

THE god Amen, or Amun,* *i.e. the hidden one*, was the chief god of the Theban pantheon, and, from the rise of the 18th dynasty, about 1800 B.C., was regarded as the national god of Egypt. Hence the denunciations of the Prophets **Nahum** and **Jeremiah** against the god and his city. AMUN, or Amun Rā, as he is also called, along with his consort Māt, or MŪT (*i.e. mother*), and CHONSU (=Sumerian ENZU, from Ganzu, Gunzu; a title of the Moon-god), formed the divine Triad of Thebes, to which the magnificent temples of that city were erected.

Nah. 3. 8; Jer. 46. 25.



AMUN, MŪT AND CHONSU.
the Triad of Thebes.

The hymns to Amun, of which there are many in the British Museum and other collections, have a very high character, and approach very closely to the language of Monotheism. The following is an extract from one translated by the late Sir P Le Page Renouf:—

"The ONE, Maker of all that is; the One, the only one, the Maker of beings; from whose eyes mankind issued, from whose mouth are the gods; maker of grass for the cattle (oxen, goats, asses, swine and sheep), (and) of fruitful trees for men of future generations; causing fish to live in the river, birds to fill the air; giving breath to those in the egg; feeding the bird that flies; giving food to the bird that perches, to the creeping thing and the flying thing alike; providing food for the rats in their holes; feeding the flying things on every tree.

"Hail to Thee for all these things—the One, alone with many hands, lying awake while all men sleep, to seek out the good of His creatures—Amun, sustainer of all things!" (*Cf.* Pss. 104 *and* 121.)

* There is no vowel between the M and N in the Egyptian writing; but cf. the Greek Zeus *Ammon*, and perhaps the Biblical **Amon** (2 Kings 21. 18).

Ruins of Thebes.

THIS capital of the Egyptian empire was known to the Hebrew writers by the name of **No*** or No-Amon, the Ni'u of the Assyrian inscriptions. The city rose to grandeur during the period of the 18th and 19th dynasties, especially under Thothmes III. and Rameses II., who made lavish gifts and extensive additions to the great buildings of the temple of Amun. The passages in Scripture referring to this city are of importance, as showing the interest with which the Hebrew prophets followed the political movements of the time. **Nahum** (3. 8), in his warning to

THE RUINS OF THEBES,
Showing the remains of the great Temple of the Theban Amun at Karnak and Obelisks, with the sacred lake in the foreground.

Nineveh, *Art thou better than* **No-Amon** (*marg.*; A.V *populous No*), &c., refers to the capture of Thebes by Assur-bani-pal, about B.C. 665, and the sack of the city; while **Jeremiah** (46. 25), in the menace *I will punish* **Amon** (*marg.*; A.V *the multitude*) *of* **No,** *and Pharaoh, and Egypt,* points to the invasion of Egypt by **Nebuchadnezzar,** when the Chaldean troops advanced as far as Syene (Cheyne, *Jeremiah,* page 198). The site of Thebes is now represented by the great ruins of Karnak and Luxor in Upper Egypt.†

* "*No* = the Egyptian *nut, i.e.* city; *No-Amon* therefore means *City of Amon.*

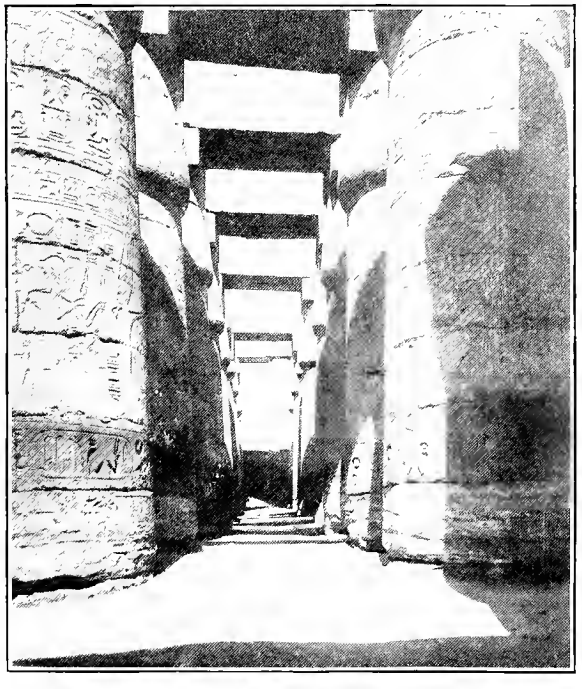
† Ancient Thebes stood on both banks of the Nile; Luxor and Karnak are on the E. bank; Medînet Habû, the Memnonium, Deir el-Bahari, etc., on the W. bank. During the Hyksos rule in the Delta the native Egyptian kings made Thebes their capital

SCULPTURED GROUP OF AMUN OF THEBES AND HIS CONSORT MĀT OR MŪT.

Between the figures are engraved the cartouches of Seti I., the second king of the 19th or Theban Dynasty, B.C. 1366 (*Brugsch*) or (1327) *Petrie*. The inscription reads "the good god Men-maat-Ra, beloved of Amun, the son of the Sun, Seti, beloved of Māt."

Great Hall of Temple of Amun, at Karnak.

THE preceding illustration gives a general view of the remains of the great Temple of the Theban Amun at Karnak, and of its Obelisks, with the (usual) sacred lake, on which the procession of the sacred bark of Amun took place. This one shows a single aisle of the great Hypostyle



THE GREAT HYPOSTYLE OR PILLARED HALL OF THE TEMPLE OF AMUN AT KARNAK (THEBES).

Hall of 134 columns, the loftiest of which are nearly 70 feet high, and about 12 in diameter; while the rest are more than 40 feet in height and about 9 in diameter. This grand structure was principally the work of the Ramessides Seti I. and Rameses II. It is still one of the most marvellous edifices in the world.

Seti I. Fighting against the Asiatics.

(Circ. 1370 B.C.)

SETI I., the first notable king of the 19th dynasty, waged many wars in Syria and Palestine, and especially against the **Hittites.** His especial object was to capture the city of Kadesh (*cf.* pages 104, 105), the Hittite stronghold in the upper valley of the Orontes. In the illustration we see him in his chariot with his favourite pair of horses called "Big with victory," upon a campaign which is described as—

HEAD OF SETI I.
From Tomb at Biban el-Moluk, Thebes.

"the going up of Pharaoh to conquer the land of Kadesh in the territory of the Amorites."

In another inscription it is stated that—

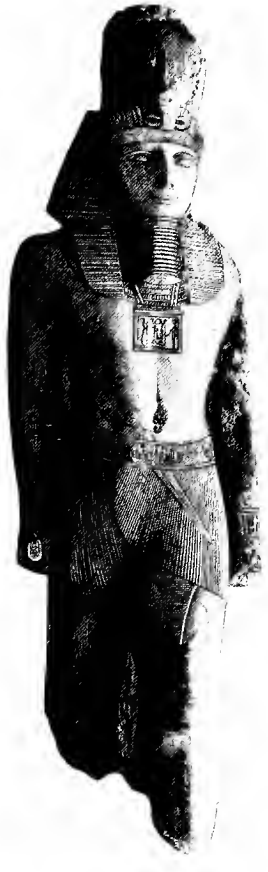
"he has struck down the Asiatics, he has overthrown the Khetta (*i.e. Hittites*), he has slain their princes."

The campaigns of Seti I. paved the way for the great victories of Rameses II. in Syria and the humbling of the **Hittites.**

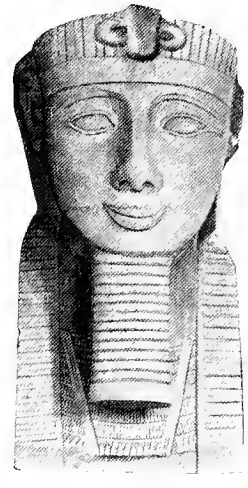
SETI I. FIGHTING AGAINST THE ASIATICS

Colossus of Rameses II.

THIS magnificent statue was found in 1820, lying on its face in a pool of water, at *Mitrahenny*, on the site of Memphis, about fourteen miles south of Cairo. It was presented by Muhammad Ali to the British nation; but not removed owing to its great size (length, 38 feet 6 inches; girth, 27 feet; weight, 100 tons). It is formed of a single block of fine crystalline limestone. The feet have not been found. Mariette says the head, of which there is a cast in the Egyptian gallery of the British Museum, "is modelled with a grandeur which one never tires of admiring." It was raised and turned over by Major Bagnold in 1887, and a shed built over it for its protection.



COLOSSUS OF RAMESES II.

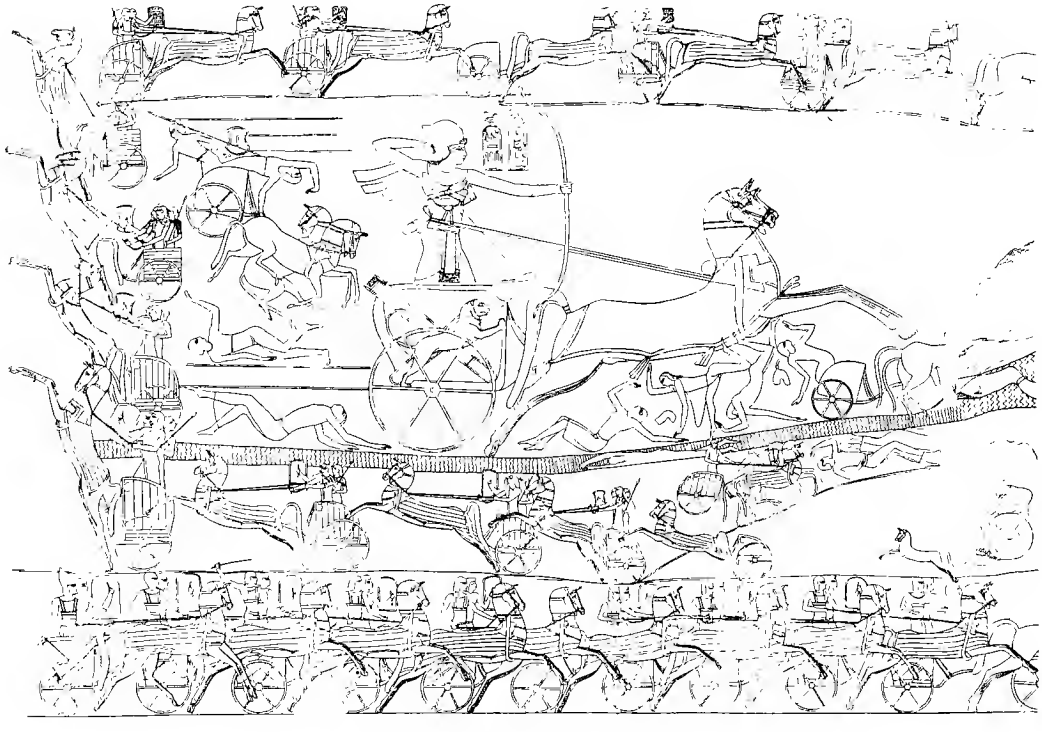


HEAD OF RAMESES II.

Great Hittite Campaign of Rameses II.
(The Battle of Kadesh.)

RAMESES II. was a valiant and able warrior, his greatest achievement being the victory over the strong Hittite confederacy, which he won in the battle of Kadesh, on the Orontes. This decisive engagement had great influence on the fortunes of **Egypt,** and for a long period gave the Egyptians complete command over the rich provinces of **Syria.**

The armies met in the narrowest part of the valley, near the city. Here, after a hard-fought battle, the allies were defeated; but so strong was their power that the Egyptian king was glad to conclude a treaty of peace with the king of the **Hittites,** and to take his daughter to wife as part of the bargain. This treaty, which was engraved on a plate of silver, is the oldest whose terms are on record; and the spirited poem of Pentaur, describing the battle, inscribed on the walls of the temple of Karnak and elsewhere, is considered one of the most valuable historical memorials of the Egyptians.

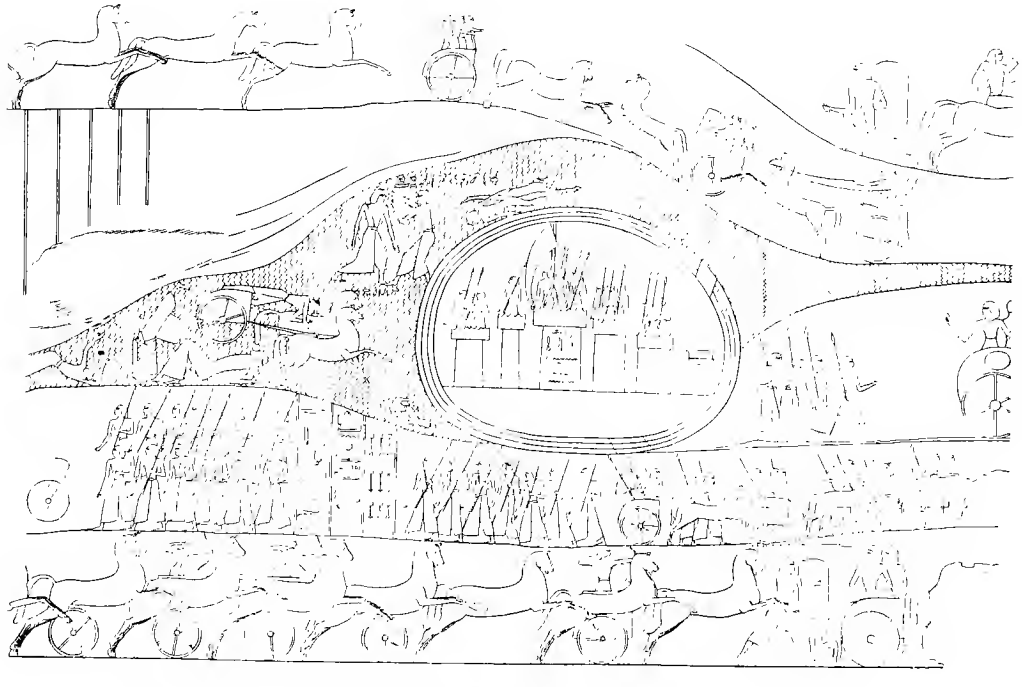


THE BATTLE OF KADESH.

Rameses II. engaging the chariots of the Hittites and their allies before the city.

In the first part of the great battle-scene, depicted on the temple wall at Karnak, we see the giant form of *the King of North and South*, USER-MAĀT-RĀ (*i.e. Potent by the Law of Ra*), SOTEP-EN-RĀ (*Chosen of Ra*), RĀ-MESSU MERI AMUN (*i.e. Rameses beloved of Amun*), driving the chariots of the foe pell-mell into the river. The town of KADESH with its garrison stands on a island in the stream, its name being written in hieroglyphs on the central tower. To the left, the king of KHIRBU (Aleppo) is being helped out of the water; 9,000 foot-soldiers, "*smiting the foe*," are marching on the right bank. An inscription on the wall thus describes the scene:—

"When his Majesty halted, he encamped on the north-west of Kadesh. He had come up with the hostile forces of the Hittites, *being quite alone, no other was with him.* There were thousands and hundreds of chariots all around him on every side. He dashed them down in heaps of dead before his horses. He slew all the kings of all the nations who were allies of the Hittite king, with his princes and elders, his soldiers, and his horses. He threw them one upon another, head over heels, into the Orontes. Then the king of the Hittites turned and lifted up his hands to supplicate the Divine Benefactor (*i.e. the Egyptian monarch*) for grace."



THE BATTLE OF KADESH (*continued*).

View of the city.

A Letter in the Ancient Egyptian Hieratic Writing.

THIS document, written on papyrus with a reed, shows how hieroglyphics were abridged and rounded off, under the influence of handwriting. So far as the script alone is concerned, it might well belong to the times of the 19th dynasty, to which Chabas, Dr. Lincke, and M. Kminek-Szedlo, who was the first to publish it in English, assigned it. In his opinion, the papyrus was written in the third year of Meneptah II., the Pharaoh of the Exodus. Other scholars, however, think it must belong to a much later period, on the ground of certain expressions which occur in it, and which are not found in documents of that age. The translation is from the pen of the well-known Egyptologist Mr. F Llewellyn Griffith.

TRANSLATION.

The Address on the outside :—

"The scribe of the drink-offerings, Bakenamen, unto Ramesu, the priest in the temple of Thoth."

The Letter :—

"The scribe of the drink-offerings, Bakenamen, saluteth * his father Rames, priest in the temple of Thoth, being of happy heart continually, in life, prosperity, health, by the favour of Amen Ra, King of the gods.

"I pray unto Ra Harmakhis in his rising and his setting, unto Amen, Ra, Ptah, unto Ramesu-Mery-Amen (*i.e. the dead King Rameses II.*), and to all the gods and goddesses of the house of Ramesu-Mery-Amen, the great Double of Ra Harmakhis, that thou mayest have health, mayest have life, mayest have prosperity, that I may see thee in health ; and I fill my heart with thee.

"Another matter. I have heard thy despatch which thou madest in saluting me ; be it Ra and Ptah that salute thee ! I know not whether my boy will reach thee, but lo ! I am sending him to Sekhemp-ehti, and I will have a letter taken to thee by his hand. In the same way, do not thou abstain from sending unto me frequently, that I may hear thy doings.

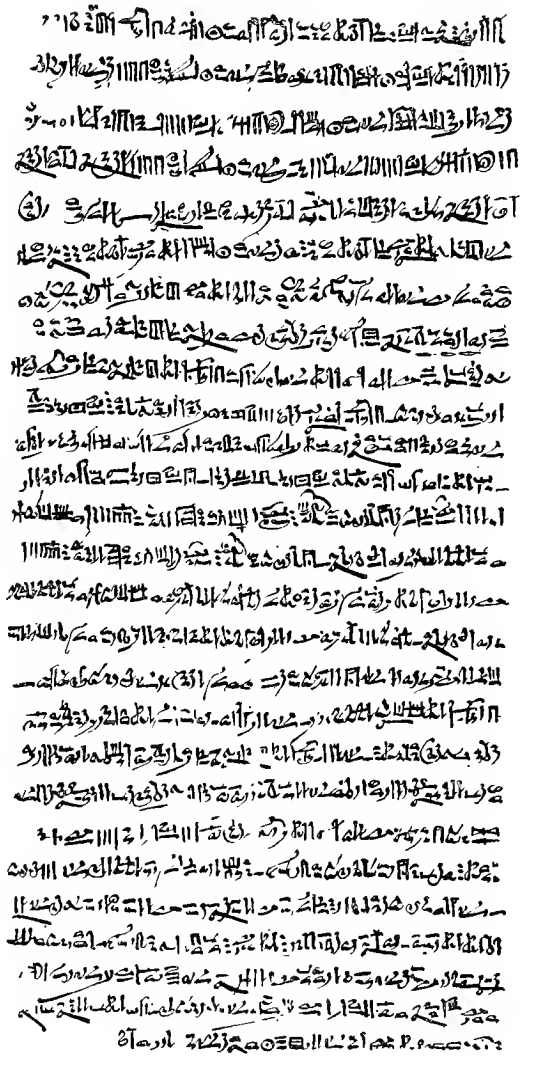
"I have made enquiry as to the Syrian of the temple of Thoth, about whom thou sentest unto me. I found that he was assigned as a labourer of the temple of Thoth, under thy command, on the 10th day of Payni, year 3, being from amongst the slaves that serve on the ships brought to the governor of the fortress. To tell thee his Syrian name :—(it is) Naqary (*Nekariah ?*), son of Saru-ra-za, his mother being a Phœnician woman of the city of Aradus, (he being) a slave in the crew of a ship of this temple (?), on the boat of the captain Kenura. His overseer said : 'It is the chief military inspector of Pharaoh's—

* The phrase for "salutation" = "to consider or ask about a person's affairs."

L.P.H.—troops, Khaemapt, that will receive him and cause him to be taken (to his place). I hurry off to the chief military inspector of Pharaoh's—L.P.H.—troops, Khaemapt, and he is deaf to me, saying to me deliberately (?): 'It is the wazîr Mery-Sekhemt that will receive him, and cause him to be taken (to his place).' I hasten to the wazîr Mery-Sekhemt; he is deaf (to me), he and his scribes, saying: 'It is not we who see to it.' I seek out the chief of the boatmen, M——, saying: 'Let the Syrian labourer be taken to the temple of Thoth: do thou undertake that he be delivered to its priest.' I speak with him in the great tribunal.

"Likewise I have hearkened to the matter of the spell (*magic formula*) of Thoth, concerning which thou sentest unto me, saying: 'It bringeth not unto me guidance, when I cause it to be followed.' Trouble not thy heart concerning it; for it is good that thou didst send it unto me, that I may cause it to be followed.

"Also, trouble not thy heart concerning the gathering? (arranging?) of corn. I have made enquiry into it, and have found that 3 men and 1 boy, in all 4, make 700 sacks. I have conversed with the chief bookkeepers of the granary; I said unto them: 'Take the 3 labourers of the god for work this year.' They said to me, 'We will do it, behold us! We will do it. We will do it. We obey thy command.' Thus they spake unto me. And I am remaining watching them, until they send out to the fields the assessments of the returns (*i.e. for taxation purposes*). And thou comprehendest all that I shall cause to be done for thee. Now one man makes 200, the fair amount to be done: apply this to 2 men and 1 boy: it makes 500.



LETTER IN HIERATIC EGYPTIAN.

Supposed to belong to the period of Moses and the Exodus. Written by Baken-Amun, a scribe, to his master the prophet Rameses of Per-Tchuti (the House of Thoth).

"Now as to this Syrian labourer that is given unto thee, as he is given unto thee in the . month of Harvest, thou wilt spoil his Harvest-season for thyself as long as he shall live."

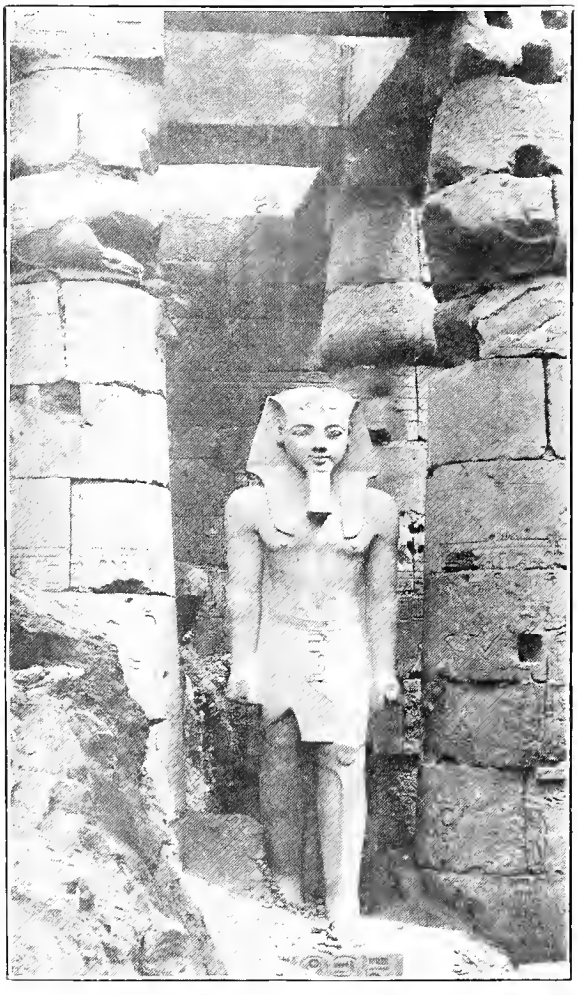
Rameses II., the Pharaoh of the Oppression.

(B.C. 1340; *Petrie*, 1275–1208.)

A DISCOVERY made at *Deir-el-Bahari* in 1881 included the mummies of some of the greatest of the Pharaohs. Among them was the body of the most famous of them all, Rameses II., the supposed Pharaoh of **Moses.** This remarkable ruler held the throne of Egypt for a period of sixty-seven years, and died at an age of over ninety years. The face is of a highly intellectual type, and indicates great firmness; it is altogether such as might be expected of a man who conquered the whole of Western Asia, the famous "Sesostris" of Herodotus.

HEAD OF MUMMY OF RAMESES II.

Rameses II. was a lavish donor to the Egyptian temples, and especially to that of the Theban Amun at Karnak (pages 100, 101), the greater portion of which was built by him. In return for this support of the priesthood, the body of the old warrior was removed from its tomb and hidden in the cave at *Deir-el-Bahari*, when the priests of Amun fled from Thebes before the advance of the Susian kings of the 22nd dynasty, B.C. 900.



COLOSSAL STATUE OF RAMESES II.,
Standing in the doorway of a Temple at Thebes.

ISRAEL IN EGYPT—SCENES FROM EGYPTIAN LIFE.

Pithom, the Store-City: Egyptian Granaries.

THE Pharaoh *who knew not Joseph* oppressed the people of Israel, perhaps on account of their association in former times with the Hyksos invaders (*cf.* Gen. 46. 34), and imposed upon them the task of building *treasure-cities*. Such cities were required by the two great kings of the 19th dynasty, Seti I. and Rameses II., for two purposes—to store the tribute brought home from the Asiatic wars, and to form commissariat stores for the large armies going to and returning from Syria. They are similar to the *cities of store* built by order of Solomon (1 Kings 9. 19). The name of RAMESES came into prominence with the 19th dynasty: but the monarch who made it celebrated by his long reign of sixty-seven years and his brilliant wars was Rameses II., and it is this monarch who is now generally identified with the **Pharaoh** of the Oppression.

Ex. 1. 11. *Cf.* **Gen. 41. 48, 56.**

Such an identification was indicated by the fact of one of these store-cities being named **Raamses,** *i.e.* Rameses, a designation unknown to the royal personages of an earlier period. In the *Wady Tumilat*, near to the famous site of *Tell el-Kebir*, excavations were conducted by M. Naville in the mound of *Tell el-Maskhuta*, which resulted in the recovery of bricks and inscriptions showing that this was the site of an ancient city whose name was **Pithom** or *Pa Tum*, *i.e.* "the City of Tum or Tmu" (the god of the setting sun), and that the city was founded by Rameses II. A Greek inscription testifies that the ancient name of this city was Heroopolis, or the city of Ero; a name perhaps derived from the old Egyptian *Ar* (Ari, Aru), "a store-house."

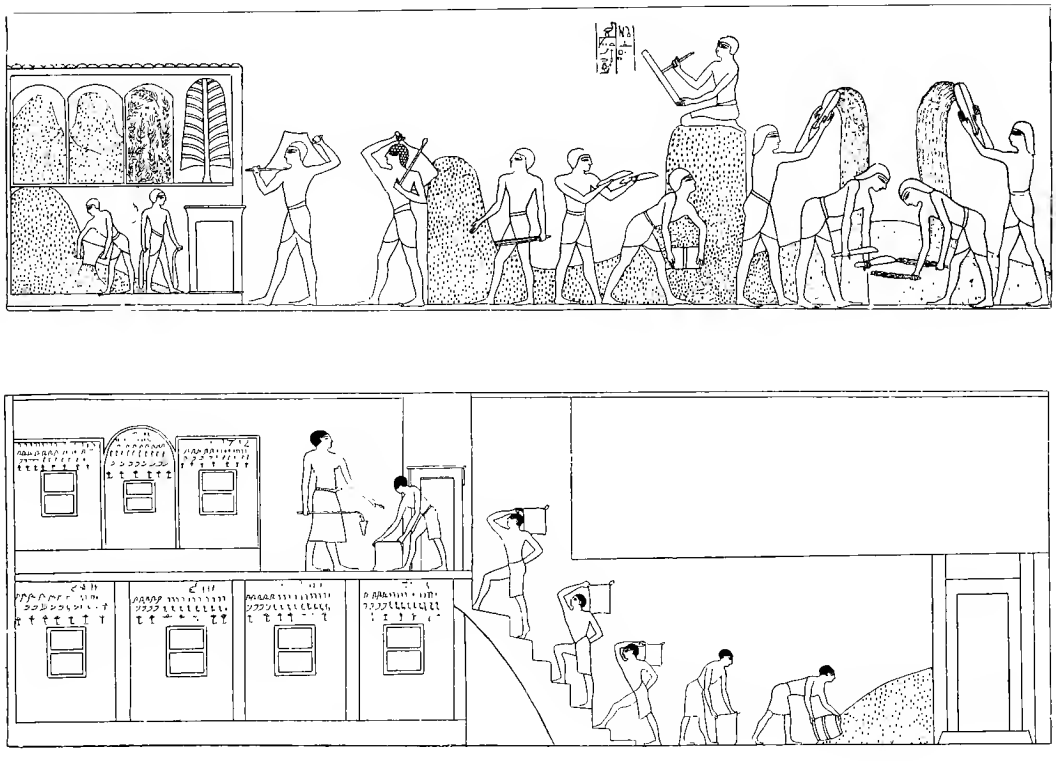
The exploration of the city area showed that it consisted almost entirely of store-houses, massive buildings with walls 22 feet thick. Like the Egyptian granaries represented in the paintings, the only opening

was at the top, where the corn was poured in. The whole was constructed of brickwork, and in the large store-houses were compartments formed by walls from 8 to 10 feet thick, built of bricks made *without straw*. In these bricks without straw we may see the work of Israel in bondage, in accordance with the Biblical statement that the **Pharaoh** refused them straw.

Ex. 5. 10.

The Egyptian name of the district in which **Pithom** was situated was *Thukut*, which exactly corresponds to the **Succoth** of Exodus.

Ex. 13. 20.



WINNOWING AND STORING WHEAT IN GRANARIES, UNDER THE SUPERVISION OF SCRIBES AND STEWARDS. (Cf. Gen. 41. 48, 56; Exod. 1. 11.)

In the lower scene the labourers are carrying the wheat in bushel measures a staircase to the roof of the granaries, and pouring it into the chambers below, in the presence of the steward. The capacity of the chambers is marked in numerals on the walls. In the upper scene some are winnowing with wooden shovels, and a scribe sits on a great heap of grain, noting the number of bushels carried to the store-chambers. Before him is written, "The scribe of wheat measures, Tehuti-nefer."

Brick-Making in Egypt by Foreign Captives under Taskmasters.

(*Temp.* THOTHMES III. Circ. B.C. 1503–1449.)

THE annual inundation of the Nile left behind it large quantities of mud admirably suited for the making of bricks, which, dried in the sun, formed a durable building material in the rainless climate of Egypt. The bricks made from Nile mud require straw to prevent cracking; which is not the case with those moulded from the clay of the torrent-beds on the edge of the desert. Kiln-burnt bricks were not used in Egypt until Roman times. Like those of Babylonia (*see* page 204), the bricks were larger than ours. The one figured below (page 113) measures about 15 inches by 7, and is a little over 5 inches thick; it is made with chopped straw.

Ex. 1. 14 & 5. 7–18.

Our illustrations are taken from a series of wall-paintings in a tomb which represent the building of the Temple of Amun at Thebes by foreign captives of Thothmes III. (of the 18th dynasty), the great Egyptian conqueror of **Syria** and Phœnicia. Among the hieroglyphic inscriptions occur the words—

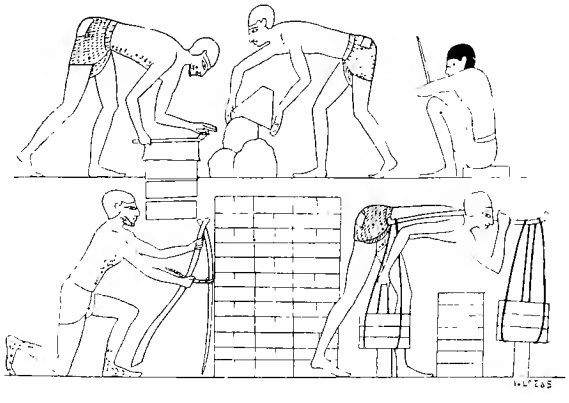
"The taskmaster saith to the labourers, 'The stick is in my hand, be not idle.'"

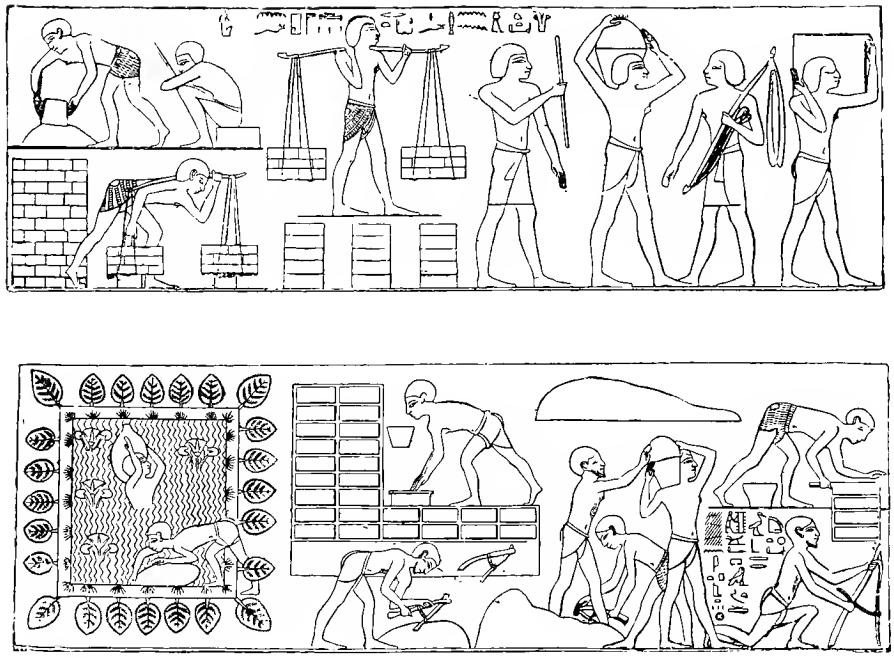
The inscription over the upper picture is—

"Captives whom his Majesty carried away, building the Temple of his father Amun."

On the right of the lower picture it is stated that the work is—

"For the new building of the store-house of the god Amun, of Apt, in Thebes."





BRICK-MAKING IN EGYPT, UNDER THE SUPERVISION OF TASKMASTERS

(Exod. i. 14; 5. 13)

From a series of wall-paintings in a tomb at Abd-el-Gûrnah, representing the foreign captives of Thothmes III. employed in building the Temple of Amun at Thebes. Among the inscriptions these words occur: "The taskmaster saith to the labourers 'The stick is in my hand; be not idle!'"

Scene I.—Inscription: "Captives whom his Majesty carried away, building the Temple of his father Amun." A man emptying a bucket of mud; a taskmaster with stick looking on. Two men carrying loads of bricks, slung from yokes. A taskmaster with uplifted rod; two men carrying mud in vessels, and another with yoke and slings.

Scene II.—Here we see two men fetching water in large jars from a pond full of water-lilies; two others cutting off portions of the clay; another carrying a load of it to the moulder, who is just turning a brick out of his wooden mould; another fixing his cutter; and another settling the bricks in rows to dry. The inscription states that the work is "for the new building of the storehouse of the god Amun of Apt in Thebes."

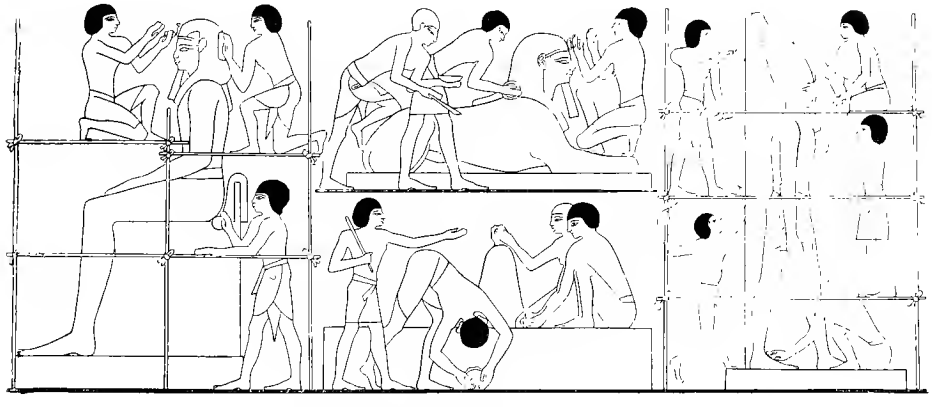
Brick of Rameses II. and Egyptian Statuaries.

(Circ. B.C. 1275–1208, *Petrie.*)

THIS sun-dried brick, made of Nile mud and chopped straw (*see* Exod. 5. 7), is inscribed with the cartouche or oval of Rameses II., the

BRICK OF RAMESES II., KING OF EGYPT.

Pharaoh of the Oppression, impressed by a wooden stamp. It reads, "USER-MAĀT-RĀ SOTEP-EN-RĀ," the throne-name of Rameses II., which means, *Potent by the Law of Ra, Chosen of Ra.* (*See* page 82.)



EGYPTIAN STATUARIES AT WORK.

(1) Upon the colossal seated figure of a king, (2) upon a sphinx; (3) upon the standing figure of a king. The two royal statues are surrounded by scaffolding, on which the men are supported. The first is being polished, the other is being polished and having its hieroglyphic inscriptions chiselled and painted on the breast and back.

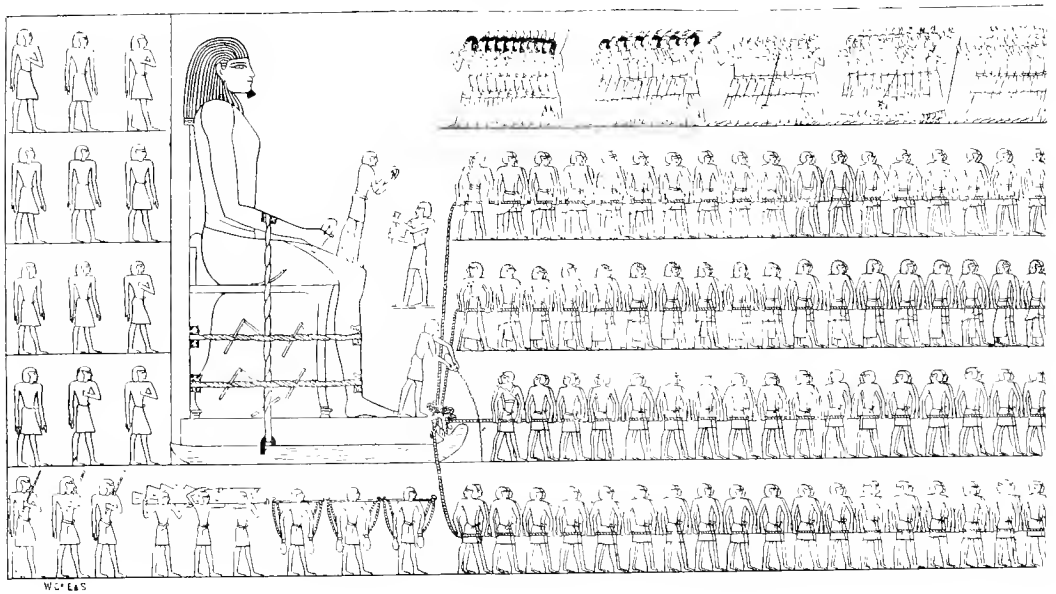
[*From a wall-painting at Thebes.*]

Captives Dragging a Colossus in Egypt.

(*Temp.* USERTESEN II. Circ. B.C. 2366 (or 2716–2684).)

THAT the ancient Egyptians were well acquainted with practical mechanics, is evident from the vast masses of stone which they managed to transport to distances of hundreds of miles from the quarries. Thus the obelisks of Thebes and Heliopolis, measuring from 70 to 93 feet long, were dragged the whole way from *Assuan* on sledges by forced labour, in the manner shown in the illustration. The largest of these, which stands at *Karnak*, weighs about 300 tons, and traversed a distance of 138 miles; while those of Heliopolis (**On**) were conveyed 800 miles and more. The colossus of Rameses II. at the Memnonium, which when entire weighed over 887 tons, was also brought all the way from *Assuan* to Thebes. The elevation of obelisks, and of immense stones like the lintels of the doorways at *Karnak* and elsewhere, some of which are 40 feet 10 inches long and 5 feet 2 inches square, also indicates a marvellous knowledge of mechanical appliances; though we are left in the dark as to their precise nature, for in some instances the use of the inclined plane, which has been suggested, was impossible for want of space.

Our illustration exhibits the transport of a colossus of a grandee ("Tehuti-hotep, beloved of the king"). It is fastened on a sledge with double ropes, twisted together, and kept taut by inserted pegs. Compresses of leather or some other substance are placed between the ropes and the statue, to obviate damage from friction. Hieroglyphics state that the statue is 13 cubits, or 22 feet 2½ inches high. It is being dragged by 172 men, in four rows of 43 each, some of whom are Egyptian convicts, others foreign captives, wearing their own distinctive dress. Behind the fourth row are some carriers of grease for oiling the track. Behind these again three men carry a piece of cogged timber for placing, when necessary, under the sledge; and after these walk three taskmasters, stick in hand. The four rows of men at the back of the statue are *mer* or superintendents of the work. A man is pouring grease on the track from the plinth of the statue; and another, standing on its knees, is beating time to the chant of the labourers, to insure all pulling together. In front of the statue a priest is offering incense (*arit sentra*). A detachment of soldiers, unarmed, and carrying branches of trees, is seen marching towards the statue, beside the first row of labourers.



CAPTIVES DRAGGING A COLOSSAL STATUE FROM THE QUARRY,

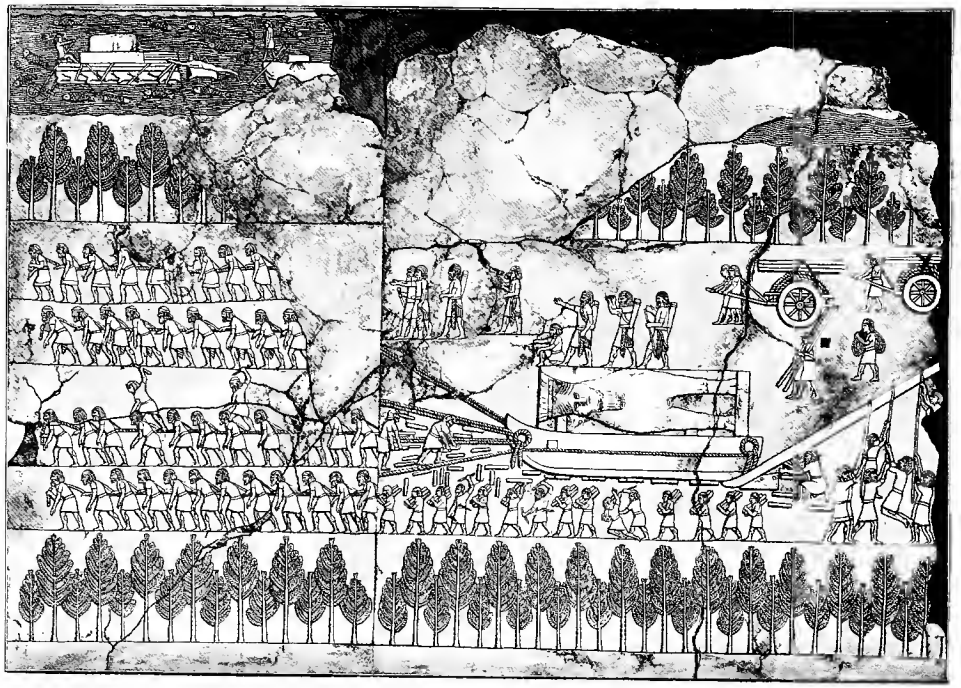
Under the supervision of taskmasters and a detachment of soldiers, in the time of Usertesen II., king of Egypt, circ. B.C. 2566 (or 2716-2684, *Petrie*).

[*Wall-Painting in a grotto at El-Bershah*.]

Transport of an Assyrian Colossus.

THIS picture supplies an admirable pendant to the preceding. It is taken from large fragments of sculptured alabaster, vividly representing the transport of one of those huge man-headed winged bulls which were set up as guardian powers in the doorways of Assyrian temples and palaces (*see* Plate facing page 28). These slabs were brought by Layard from the gallery of Sennacherib's palace at *Kuyunjik*, which was adorned with a series of similar sculptures. The method of transport is much the same as in the far more ancient Egyptian illustration, the colossus being mounted on a heavy wooden sledge, and dragged along by means of four stout cables attached to the car; but in the Assyrian instance we notice also the use of rollers and levers, which is strangely absent from the Egyptian scene. The men drawing the sledge appear to be captives; and certain differences of costume suggest that they belonged to different conquered peoples. Small ropes, passing over their shoulders, are attached to the four great cables, which are themselves fastened to projecting pins on the front and rear of the sledge. Taskmasters armed with swords and staves are driving them, and the ruthless cruelty of these is painfully illustrated. Behind the sledge, we see the working of the huge lever, used for starting it and helping it over broken ground.

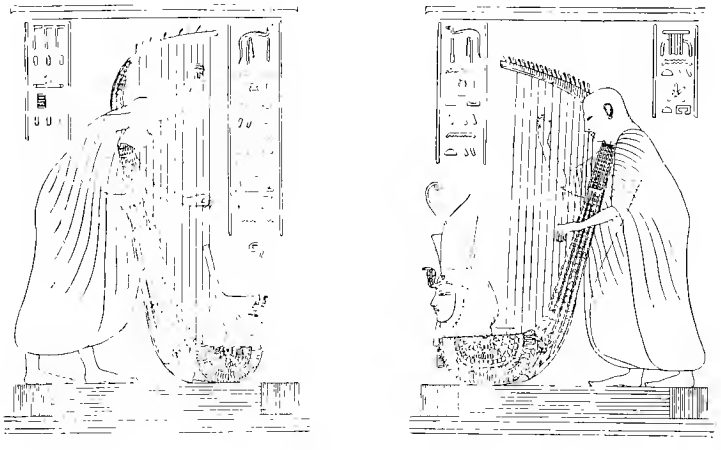
A man, kneeling on one knee, is altering the height of the fulcrum by inserting wooden wedges of different sizes. Below, some are carrying the rollers, over which the sledge has already passed, from the rear to the front. On the colossus are four persons; the first kneeling on one knee and giving the time to the drawers by clapping his hands; the second, with outstretched arm, giving the word of command; the third with a trumpet at his month; the fourth bearing a mace. The last three, and four others who are walking before them, are evidently soldiers, as their weapons indicate. Behind the sledge are men drawing carts loaded with ropes and timber, and others carrying other appliances. On the river or canal, at the top of the picture, we see a boat and raft laden with stone, like those still used in the country, and a man swimming on a skin, after the manner described by Xenophon.



TRANSPORT OF AN ASSYRIAN COLOSSUS, 8th Cent., B.C.

Egyptian Musicians and Dancers.

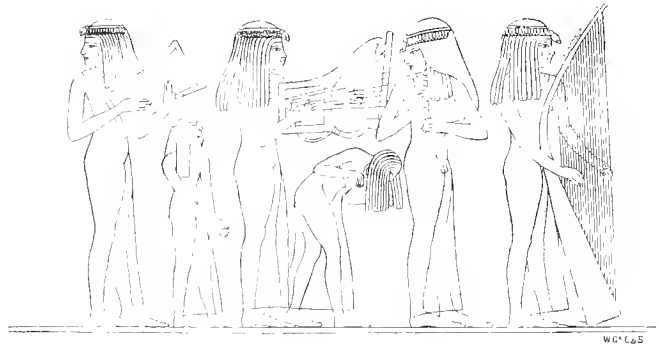
In these scenes we have examples of the guitar, the double **pipe**, the lyre (the **harp** of Gen. 4. 21; Ps. 43. 4), and the square tambourine or **tabret**. They afford some idea of the character of the instruments so frequently mentioned by the writers of the Old Testament, and help us to realize in some degree the state of musical knowledge in the ancient world. Besides the large and elaborately ornamented

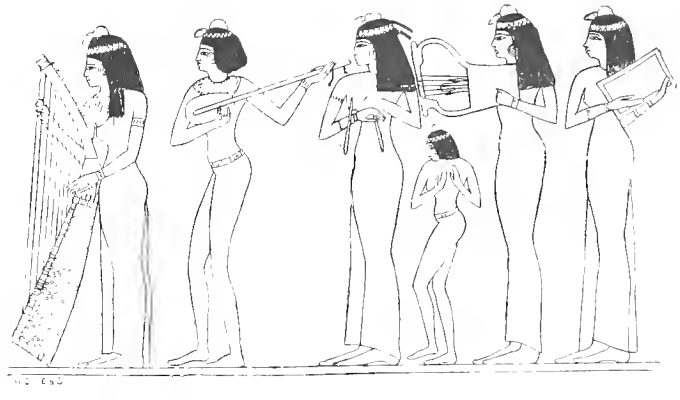


EGYPTIAN HARPERS.

[From a wall-painting in the tomb of Rameses III.]

harps, four or five other instruments are shown, including the double flute or pipe, the upper part of which is defaced in the third row of figures, but which is perfect in the first. Those who wish to know more about the music of the Bible may be referred to the article by Sir John Stainer, in the Queen's Printers' *Aids*, revised by the present writer (1897).





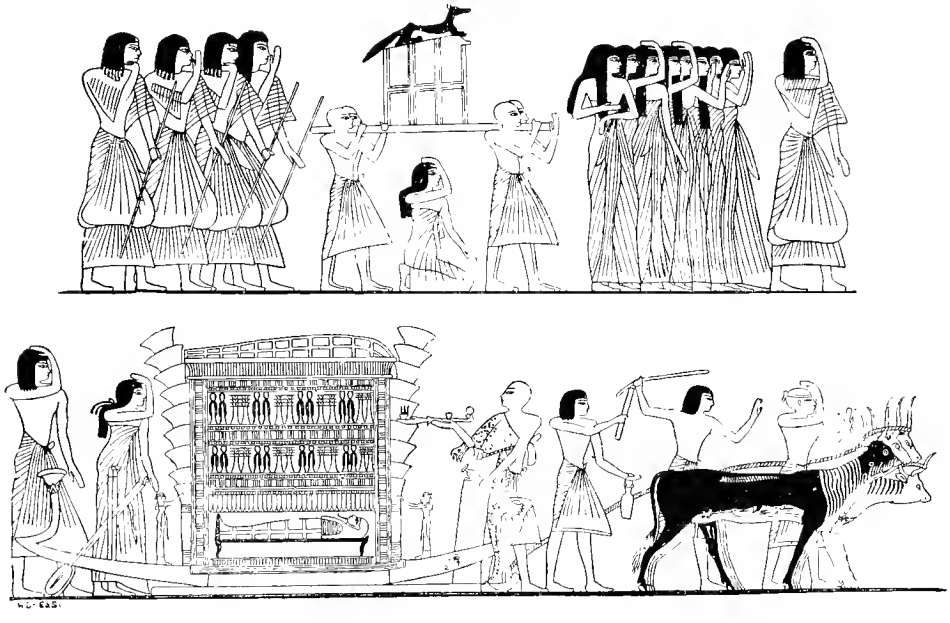
EGYPTIAN MUSICIANS AND DANCERS.

Funeral Processions of the Egyptians.

IN the upper scene, a shrine, surmounted by the jackal-emblem of ANEPU (Anūbis), the Egyptian Hermes or Conductor of the Dead, is being carried by four priestly bearers. A woman, perhaps the wife of the deceased, kneels at the side. A master of the cere-

Cf. **Gen. 50. 7–11.**

monies, followed by eight women with bared bosoms, precedes; and four men with long staffs (the ordinary badges of Egyptian gentlemen) follow the shrine: all making gestures of mourning, by beating their breasts and their mouths while wailing (the interrupted sound has a peculiarly melancholy effect), or by throwing dust on the head.

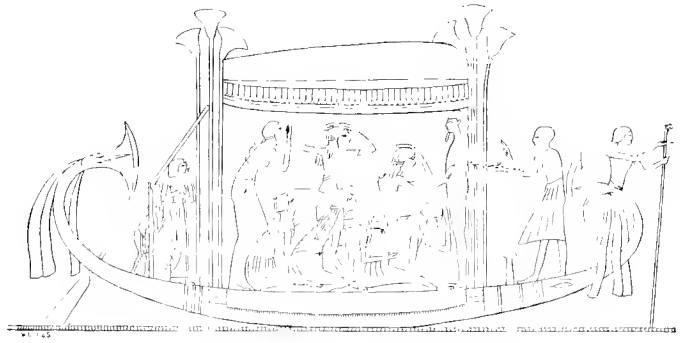


EGYPTIAN FUNERAL PROCESSION

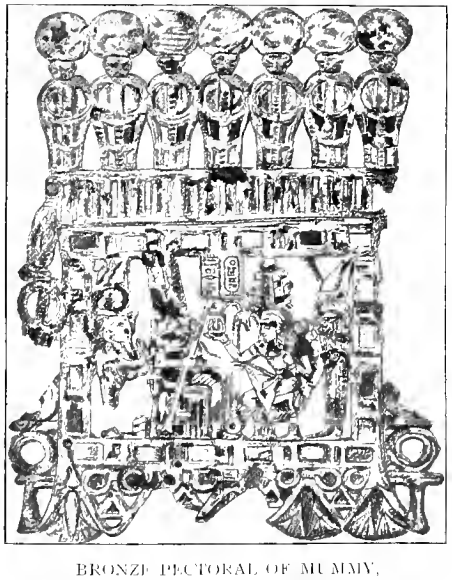
[*From a wall-painting in a tomb.*]

In the lower scene, the richly decorated hearse, with the sarcophagus laid on a bier inside it, stands in the sacred boat, which rests on a sledge; and the whole is being drawn by four oxen down to the sacred lake (*cf.* page 100) of the nome, or to the Nile, on the western side of

which were the tombs.* A priest, wearing a leopard-skin, offers incense with his right hand and pours a libation with his left before the body. In front of the priest is the Sprinkler, who carries a vase of water and a brush for sprinkling the ground and the passers-by; as is still done at Oriental funerals, to avert the evil eye. The images of the goddesses ASIT and NEBHĀT (Isis and Nephthys) stand in the boat, at the head and foot of the sarcophagus, guarding the pious dead. Behind, follow male and female mourners, throwing dust on their heads. On the prow of the boat is painted the mystic Eye of Osiris; and the hearse is adorned with the hieroglyphs for *Life* and *Permanence*, painted in pairs.



EGYPTIAN FUNERAL BARGE.



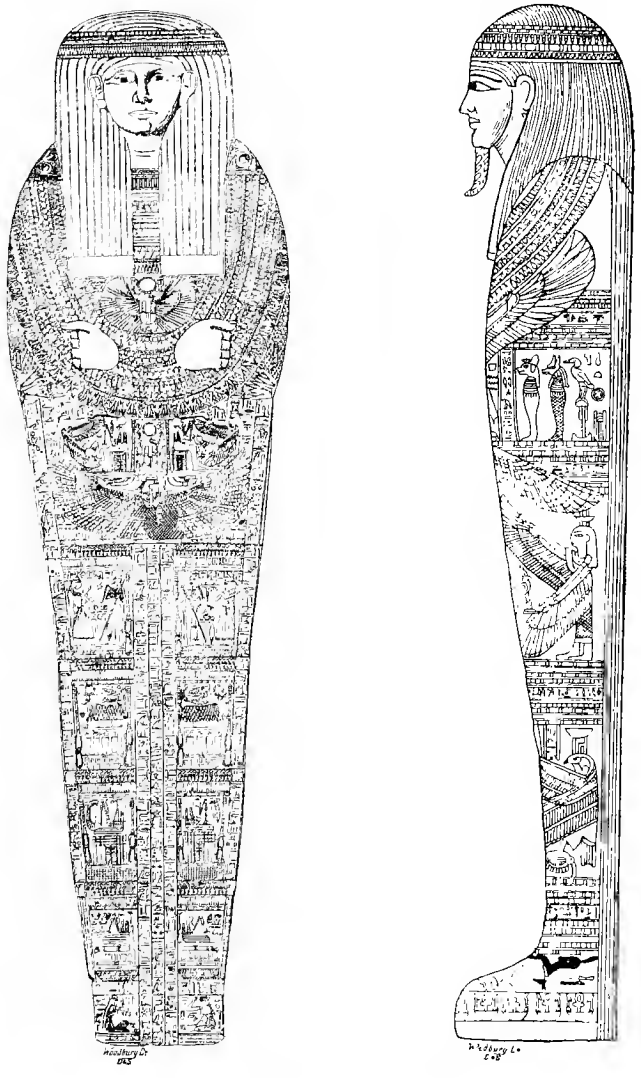
BRONZE PECTORAL OF MUMMY,
Inlaid with red jasper, lapis lazuli, plasma, and glazed steatite, bearing cartouche of Rameses III. In the Collection of F. G. HILTON PRICE, Esq., Dir. S.A.

* *e.g.* the Pyramids, which were royal tombs

Richly Decorated Mummy-Case.

THE first illustration represents the cover of the second coffin of a priest of Amun and Mât (*cf.* page 99), and prophet of the double heart of Amun. It is painted, as usual, with figures of gods connected with the world of the dead. The other gives the side view of the mummy in its case.

The bodies of **Jacob** and **Joseph** were *embalmed* in Egypt, carried up into **Canaan,** and buried there; *see* Gen. 50. 2, 26; Exod. 13. 19; Josh. 24. 32.



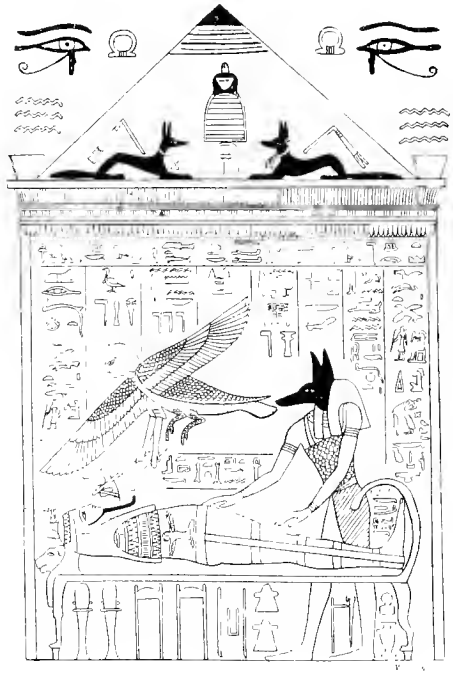
A RICHLY DECORATED EGYPTIAN MUMMY-CASE.

Anūbis, the Egyptian Hermes, tending a Mummy on its Bier.

THE guardian goddesses NEBHĀT and ASIT (Nephthys and Isis) stand in a posture of reverence at the head and feet of the body. The four canopic vases (with the heads of the gods or genii of Amenti, Amset, Ḥāpi, Ṭua-māutef, Ḳebḥsennuf) contain the intestines of the deceased.

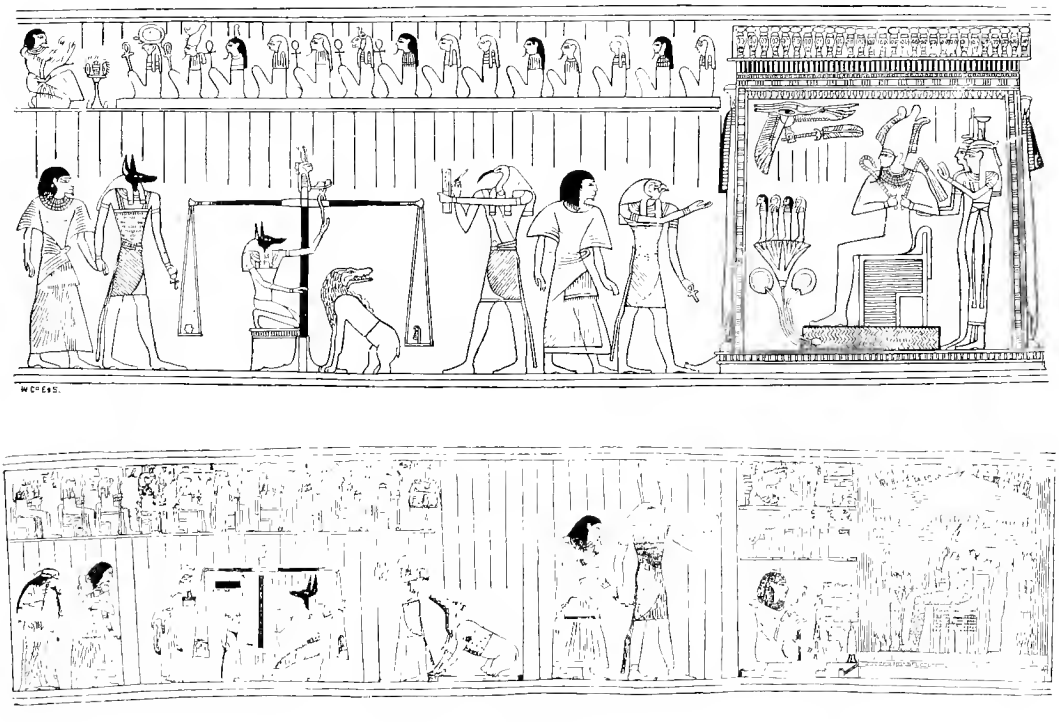
The Soul Reanimating the Body in the Tomb.

THE mummy lies on its lion-shaped bier, tended by Anepu or Anubis, the jackal-headed god who was the Conductor of the Dead. Over it hovers the soul of the departed, symbolized by a human-headed bird, applying the emblem of *breath* to the nostrils of the mummy.



"After Death the Judgment."

THOUGH differing in some details, the general representation of this subject is identical in the Egyptian tombs and papyri. In our two examples, ANEPU (Anūbis), the jackal-headed god, is seen weighing the dead man's heart (Egyptian *ab*, of which the hieroglyph is a two-handled vase) against the ostrich feather, the hieroglyph for *Truth* and *Right* (SHU, MAĀT) in the other scale. TEHUTI or THOTH, the ibis-headed god of letters, is registering the result with reed and writing-palette. ĀMEMIT, *i.e. the Devourer* (of the wicked), a triform monster compounded of crocodile, lion, and riverhorse, keenly watches the recording god, waiting to devour the heart if it should fail to counterbalance the feather exactly.



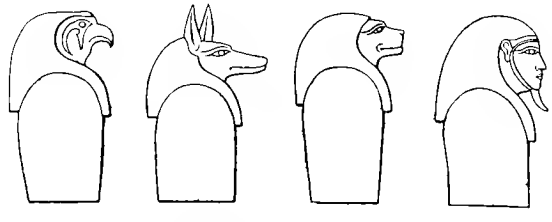
TWO PICTURES OF THE JUDGMENT AFTER DEATH IN AMENTI, THE EGYPTIAN HADES.

The heart of the deceased is weighed against Truth in the Great Balance; and the justified dead is conducted into the presence of OSIRIS, "the Lord of Eternity" (*See* Renouf's *Book of the Dead*, chap. CXXV.)

The bust of MAĀT, goddess of *Truth*, rests on the standard of the "Great Balance," in the upper scene; in the lower, a Cynocephalus or dog-headed ape, an emblem of Thoth, occupies the same position (*see* frontispiece). In the one case fourteen, in the other twelve gods appear, sitting above as assessors of the trial, with a table of offerings before them, by which, in the upper picture, the deceased kneels in prayer (Diodorus gives 42 as the full number of divine Assessors; and this number is actually represented in the Ptolemaic temple of *Deir-el-Medîneh*, Thebes). Another point of difference is that in the upper picture Anepu is seen, on the extreme left, leading the dead man by the hand into the Judgment Hall (the "Hall of Twofold Truth"); in the lower, the deceased and his wife are apparently watching the trial. (The two small female figures which stand in front of the deceased in the lower picture are MESCHENIT and RENENIT, the goddesses of birth and babyhood. The man-headed bird above them is the soul of the deceased man (*cf.* page 122). Under the beam of the balance stands a figure symbolizing his fate or fortune; above which is a small sphinx.)

To the right of the balance in both pictures, the result of the trial being supposed favourable, the justified person is presented by HÂRU or Horus, the hawk-headed god, to his father UASÀRI or Osiris, the "Lord of Eternity," who sits enthroned in his palace, holding the crook, sceptre, and flail, the symbols of *sovereignty*, *power*, and *chastisement*, and attended by his sister-goddesses ASIT and NEBHĀT (Isis and Nephthys). From the waters under his feet springs a lotus, supporting the four genii of AMENTI, the Egyptian Hades, above whom, in the upper picture, floats the winged Eye of Osiris, holding a *flabellum* or fly-flap. In the lower scene, the deceased kneels at a table of offerings before the great god.

When found righteous, the deceased Egyptian received the title of "Osiris," being in some sense identified with the god, into whose presence he was admitted. Henceforth he was believed to enjoy plenteous fare, and an abode in the SECHET HOTEPT or Elysian Fields.



THE FOUR GENII OF AMENTI.

The Goddess of the Sacred Fig-Sycamore Tree presenting Fruit and Drink to a Deceased Pair.

A SCENE often repeated in the wall-paintings of the Egyptian tombs. Sir Gardner Wilkinson describes it as follows:—

"The goddesses Athor and Netpe [Ḥat-ḥart and Nut] in their respective trees, the Persea and Sycamore-fig, frequently presented the virtuous after death with the fruit and drink of heaven; which call to mind the ambrosia and nectar of Greek fable."

Dr. Birch, in his notes to Wilkinson's *Egyptians* (Vol. IV., page 119), writes:—

"Athor, in fact, was identified with Nut, as the goddess of the celestial water or ether, and as such gives the bread and water of life out of the sycamore, to the soul which thirstily drinks the living waters flowing from her vase."

"The Persea was sacred to her, as the sycamore to Nut; and in the funeral subjects of the Theban tombs she is seen performing the same office to the deceased and his friends as that goddess—giving them the fruit and drink of heaven."

The representation also reminds us of the Hebrew "Tree of Life (Gen. 2. 9; 3. 22; Prov. 3. 18; 11. 30), and of the similar supernatural trees of Prophetic and Apocalyptic vision (Ezek. 47. 12; Rev. 22. 2).

THE GODDESS OF THE SACRED FIG-SYCAMORE TREE.

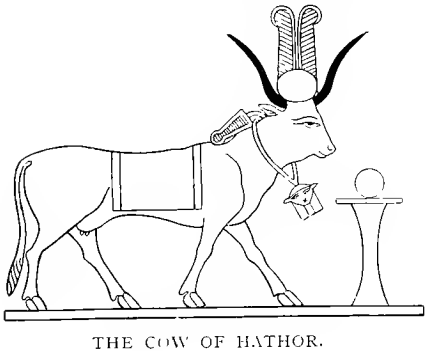
THE EXODUS.

RAMESES II., after his long reign, was succeeded by his son Meneptah, or Mer-en-Ptah, *i.e. beloved of Ptah*, who had lately been associated with him on the throne. His father's enormous expenditure and costly magnificence had impoverished the realm, and left him an embarrassed heritage (*cf.* in Judah, the case of Solomon and Rehoboam some centuries later). Of Meneptah's reign we know but little; but an inscription in the Temple of Amun, at Thebes (page 99) seems to imply by the phrase "*Put away the dejected heart from thee*," that he was lacking in energy. During his reign the Libyan tribes invaded the western portion of Lower Egypt. Probably it was then that the watch over the Israelites was removed. On returning from this expedition the Egyptian army pursued the Israelites. It is not to be expected that we should find any Egyptian account of the disastrous result. The Biblical narrative (*cf.* Ex. 14. 23, 28) does not state that the Pharaoh himself perished in the Red Sea.

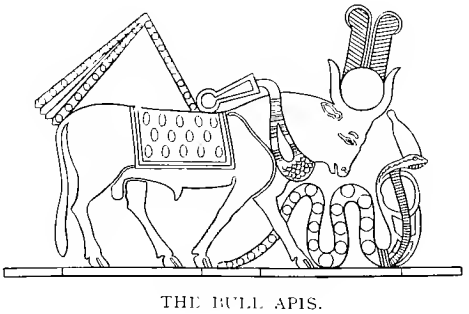
EGYPTIAN SACRED BULL.

At the close of this dynasty, the Egyptian power once more became weak; and probably this weakness enabled the Hebrew people to conquer the Canaanites, who had been disabled by the terrible chastisements of Rameses II., and were disunited among themselves.

In February 1896 Petrie explored the funeral temple of Meneptah at Thebes, and had the great good fortune to unearth both the statue and also the inscribed stele, of which we give copies, pages 128–130.



THE COW OF HATHOR.



THE BULL APIS.

GODS OF EGYPT

"And against all the gods of Egypt I will execute judgment: I am the Lord"—EXOD. 12. 12.

Portrait Statue of Meneptah II., the Pharaoh of the Exodus.

PORTIONS of the grey granite of this life-like statue, *e.g.* the eyes, are painted. The ovals or *cartouches* on the shoulders give the names of Meneptah; that on the right, the one shown, is BA-EN-RA MERI-AMUN, *i.e. Ram of Ra, beloved of Amun.*

PORTRAIT STATUE OF MENEPTAH II. (SIDE FACE).

Syenite Stele of *Neb-maat-Ra Amun-Hotep-haq-uast*, *i.e.* Amenophis III., with added Inscription of *Ba-en-Ra Meri-Amun*, *i.e.* Meneptah II., mentioning the Israelites.

THIS large stele of black syenite (somewhat exceeding 10 feet by 5 feet by 1 foot) was originally sculptured by Amenophis III. (father of Chu-en-aten, *see* page 83), but utilised on the other side by Meneptah for an inscription concerning his victories over the Libyan invaders of Egypt, and apparently

cf **Exod. 1. 10-22.**

SYENITE STELE OF NEB-MAAT-RA AMUN-HOTEP-HAQ-UAST.

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also over various peoples of Palestine, including Israel, of whom it is said that—

"The Israelites (I-S-I-R-A-E-R-U) are ruined; their crops are destroyed."

—the only known mention of this people in the Egyptian monuments,

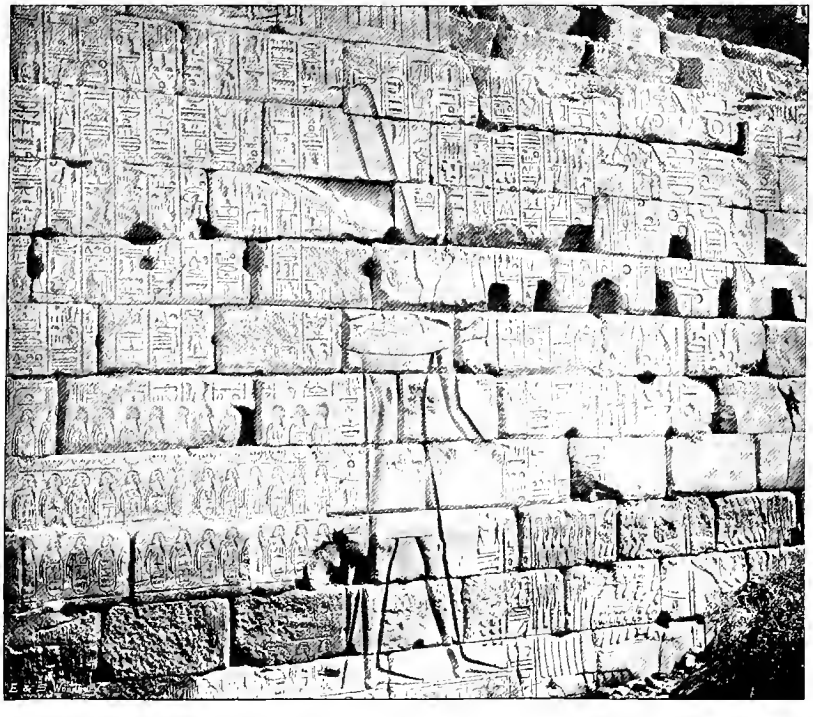
PORTRAIT-STATUE OF MENEPTAH II., THE PHARAOH OF THE EXODUS.
The ovals on the shoulders give his names; that on the left is *Ptah-meri-en-hotep-her-Maāt*, that on the right, *Ba-en-Rā meri-Amun*.
[*From a photograph by the discoverer, Prof. Flinders Petrie.*]

and indeed "the earliest certain allusion to any historical connexion with them on any monument or record outside of the Old Testament" (*Petrie*). Some think that it offers a striking parallel to the narrative of Exod. 1. 10–22; but this opinion rests on misinterpretation of the text.

Shishak or Shashank I., the Invader of Judah in the Time of Rehoboam.

(Circ. B.C. 960.)

On the southern external wall of the great temple of Amun at Karnak (Thebes), Shashank I., the **Shishak** of the Bible, who was the first king of the 22nd dynasty, has recorded in characteristic Egyptian fashion the results of his expedition against Judah, which, according to the brief

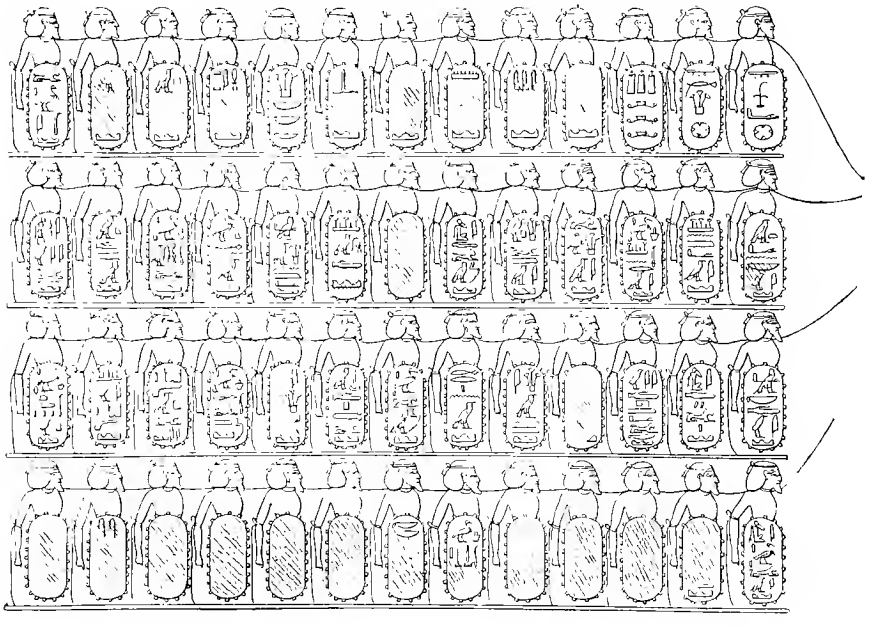


SCULPTURE REPRESENTING SHISHAK LEADING HIS ENEMIES CAPTIVE

account of 1 Kings 14. 25–28, took place in the fifth year of **Rehoboam,** the son and successor of **Solomon,** and which was probably instigated by **Jeroboam,** king of Israel, who had been a refugee at his court from the tyranny of Solomon (1 Kings 11. 26–40). The Biblical writer gives

no details of the campaign, except the plunder of the Temple treasury; but **Shishak** has left us a lengthy list of about a hundred captured cities, mostly Judean, though some of them belong to the northern kingdom. Among the names are the Egyptian equivalents of **Abel, Adullam, Ajalon, Beth-anoth, Beth-horon, Beth-tappuah, Gibeon,** Jud-hamālek (*cf.* page 138), **Megiddo, Shunem, Taanach,** etc.

In the sculpture, the giant-form of the conqueror, SHASHANK MERI-AMUN, is seen grasping with left hand the ends of the ropes passed round the necks of long rows of captives, whose arms are tied behind their backs; and with his right threatening with blows the suppliants who kneel before him with uplifted hands. The names of the conquered cities and districts are graven in the ovals attached to each prisoner. Many of these names have unfortunately been much damaged, as will be seen from the enlargement below. (Yud-hamālek is the third name in the third row from the top.)



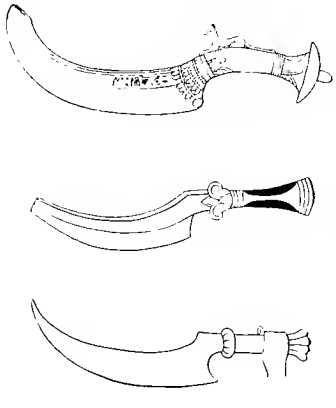
THE FIRST FIFTY-TWO NAMES OF THE CONQUERED PLACES IN JUDEA.

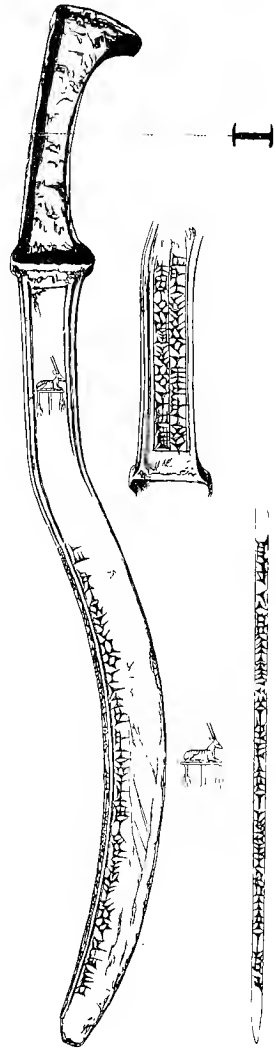
[From the Wall of the Great Temple of Amun at Karnak.]

Sword of Rammânu-Nirāri I., King of Assyria.

(Circ. 1300 B.C.)

THIS interesting weapon is of bronze, and the hilt was originally inlaid with ivory and jewelled. It is sickle-shaped, like the sword of Bêl in the Babylonian sculptures, and is $21\frac{3}{8}$ inches by about $1\frac{1}{8}$ inches broad. It is inscribed: *Ekal Rammânu-nirāri shar kishshati abil Budu-ili shar Ashshur abil Bêl-nirāri shar Ashshur-ma*, "Palace of Rimmon-nirari, king of the world, son of Budu-il, king of Assyria, son of Bel-nirari, king of Assyria." These three sovereigns reigned from about B.C. 1375 to 1300. Rimmon-nirari was one of the greatest of the early Assyrian kings. He vanquished Nazi-Muru-dash, the king of Babylonia, and annexed part of his territory. The sword seems to have been found by Arabs at *Kileh-Sherkat*, the site of Ashshur, the old capital of Assyria. It belongs to Col. Hanbury, and an account of it was given some years ago by Mr. Boscawen, in the *Transactions of the Society of Biblical Archæology*. In shape it bears no likeness to the straight two-edged sword so often represented in the Assyrian bas-reliefs, some examples of which are figured on p. 199, but it more nearly resembles the falchion-shaped weapons of the Egyptians, as annexed. The one with the figure of Anubis is of bronze.





OLD TESTAMENT ETHNOGRAPHY

Ancient Chaldeans or Accadians (better Sumerians).

THE two heads here reproduced were unearthed by M. de Sarzec at *Tell Loh*. They are life-size, and are of the same material and workmanship as the statues of GUDEA, discovered at the same time and place (*see* page 54). Very discrepant accounts have been given of them. Menant and others have fancied that a distinct racial type, viz., that of the primitive

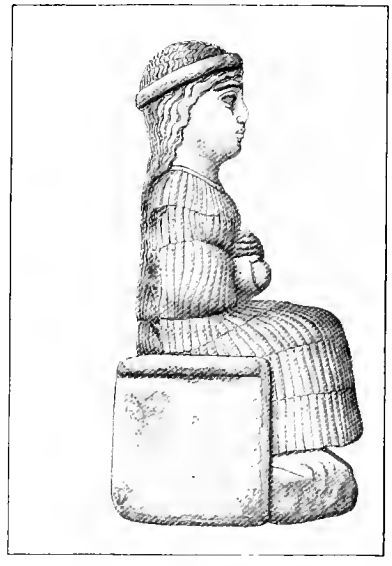
ANCIENT CHALDEANS OR ACCADIANS (BETTER SUMERIANS).

non-Semitic (Turanian, or even Tartar) Chaldean people, was plainly to be recognised in them. But the unusually large eyes and exaggerated eyebrows, the strongly defined chin, and the nose, which, when unbroken, was probably not flat but somewhat arched, like those of the other heads of the same period, can hardly be considered distinctively

THE SO-CALLED *SHEIKH-EL-BELED*.

A wooden portrait-statue of the time of the Fourth Egyptian Dynasty

Tartar features; and while it is natural to suppose that these and the other heads found by De Sarzec represent average specimens of the Chaldeans of their period, so far as the sculptors had skill to pourtray them, it is well to remember M. Heuzey's caution, when we are looking for special indications of race in sculptured remains so ancient as these:



CHALDEAN TERRA-COTTA OF FEMALE FIGURE IN THE LOUVRE.

It is only subject to the greatest reserve that we can venture to say anything as to the ethnography of the types created by sculpture, especially when those types are archaic, and therefore exposed more than all others to the influence of school conventions. It is a common habit with antique sculptors to allow traces of their work in its rough shape to subsist in the finished creation. In all countries the march of art has been from square and angular to round and flowing shapes, from short and thick-set to graceful and slender proportions."

Typical Heads of the Nations of Canaan and the Adjacent Countries.

THE walls of the great temples of **Egypt** are adorned with representations of the mighty victories of the Pharaohs; and, owing to their habit of recording conquests by typical portraits of the races against whom the armies of Egypt fought, from these sculptured tableaux we are able to obtain a valuable series of racial illustrations. The sculptures of the great temple of Karnak, dedicated to the god Amun, supply us with portraits of most of the races of **Canaan** against whom Thothmes III., of the 18th, and Rameses II., of the 19th dynasty, waged war. This valuable collection of ethnographic representations has been photographed by Professor Petrie, and his casts of them are preserved in the British Museum, from which some of the illustrations here given have been made. (The rest are from the pencil of the Rev. H. G. Tomkins.)

Egyptian.—The dominant race in Egypt at the earliest historical period, as pourtrayed in the sculptures and paintings of the early dynasties, presents a high type of features.

EGYPTIANS OF THE 4TH DYNASTY.

It is now believed that the dynastic Egyptians were members of a white race, which entered Egypt from Pûnt or South-west Arabia and the opposite coast of Somâli-land, at a very remote period.

During the later dynasties the Egyptian type became much changed by intermixture with Asiatics and negroes.

The Philistines were called by the Egyptians the PULSATA or PULISTA. The type of the face is very remarkable; so singular, indeed, that it is extremely difficult to class them with other races. There is, however, a resemblance to the early inhabitants of **Cyprus** and of the coasts of Asia Minor, which enables us to recognise in the **Philistines** another of the numerous bands of wandering pirate tribes of the Eastern Mediterranean, which had first obtained a settlement in Lower Egypt, and then on the coasts of **Syria.**

A PHILISTINE

Amorite.—The Egyptian sculptures and paintings afford us many representations of this powerful people. The **Amorites** are a handsome type, of fair reddish complexion, with blue eyes, red beard and eyebrows, but black hair. The opinion of ethnologists is almost unanimous in regarding them as belonging to an old white race inhabiting the shores of the Mediterranean, of which the only existing type may be preserved in the Kabyles of North Africa. In early times they were the

PROFILE AND FULL FACE OF AMEN-EM-ḤAT,

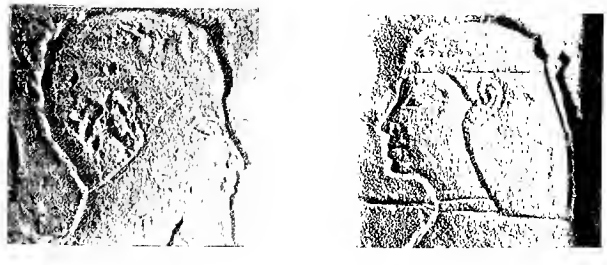
An officer of the period of the 12th Dynasty.

[*Statuette in Black Stone, British Museum*]

TETA, THE ARCHITECT, AND HIS WIFE.

KING KHAFRA (*Diorite*).

The Second Pyramid was built for King Khafra, third king of the 4th Dynasty (circ. B.C. 3908-3845), by Teta his architect.



A CHIEF.

AN OFFICER.

MEN OF PÛNT,

In the time of Ḥor-em-ḥeb, of the 18th Dynasty, circ. B.C. 1330.

dominant race of **Syria** and **Canaan,** which are named on the oldest Babylonian monuments "the land of the Amorites."

MAN OF HAU-NEBU.

Ḥau-nebu (*lit.* "*all* **the isles** *or Coast-lands*"; *cf.* Isa. 11. 11, &c.).—The natives of the Mediterranean isles and coasts were attracted to Egypt as early as the 6th dynasty, prior to B.C. 3000. In the time of the 18th dynasty B.C. 1500, we get representations of a distinctly Greek type. This head is from the pylon of Ḥor-em-ḥeb at Karnak, and has traces of a fine Greek type.

Hebrew.—This figure is taken from the famous sculpture of YÛD-HAMĀLEK (*the King's hand; i.e.* monument: *cf.* 1 Sam. 15. 12; 2 Sam. 18. 18; A.V. *place*, Heb. *hand*); the name of a town in **Judah** otherwise unknown, occurring in the tribute list of **Shishak** (*see* page 132) at Karnak. The face is distinctly Jewish. (The old reading and explanation of the name —*Judah malek*, "Judah king"—is philologically impossible.)

A JUDEAN, *temp.* SHISHAK.
(The governor of Yûd-Hamālek.)

Shasu (Nomadic Tribes of the Desert east of Egypt).—The wild bowmen (*cf.* the Āamu with a bow, page 74), as the Egyptians called them, of **Sinai** were always a trouble to the Egyptians. They present in their portraits the same type as the natives of the peninsula at the present time.

SHASU, OR NOMADIC ARAB.

A DESERT ARAB.

AN AMORITE.
[*From an Egyptian sculpture*.]

AN AMORITE KING.
[*From a porcelain relief from* Tell el-Yahûdeh.]

A NORTH SYRIAN OF AÌA
(*Kefr Aya*, near the *Afrin*).

A RUTEN (SYRIAN) ENVOY,
temp. 12th Dynasty.

A SYRIAN OF MEROM.
(Egyptian bas relief.)

A SEMITIC SYRIAN.
(Egyptian bas-relief.)

A NORTH SYRIAN.
(Man of Yanuâmu.)

A JUDEAN *temp.* SHISHAK.
(The governor of Gannata.)

THE SO-CALLED MONUMENTS OF THE HITTITES.

THE system of hieroglyphic writing exemplified by these remarkable monuments has not yet been deciphered, although many scholars have, from time to time, proposed their own solutions of the problem, among the latest Professor Jensen, of Marburg, who calls the inscriptions "Cilician." His theory, however, has been ably criticized by Professor Hommel, who connects the Hittites with the Scythians, and the first appearance of the Iranians in history; professedly starting from a paper published by myself in the *Proceedings of the Society of Biblical Archæology* ten years ago, entitled *Iranian names among the Ḫetta-Ḫatté* see his monograph *Hethither und Scythen*, reprinted from the *Sitzungsberichte der königlichen böhmischen Gesellschaft der Wissenschaften* (Prag, 1898). The system of writing is probably not altogether unconnected with the original pictorial script of Babylonia.*

STONE BOWL WITH *INCISED* INSCRIPTION.
[*Found at Babylon.*]

The sculptured stones represented below are some of the fruits of the late George Smith's excavations at *Gerâbîs* on the Euphrates, the

* The picture-characters are lost We possess only their *linear* offspring.

BAS-RELIEF OF A KING, WITH SUPPOSED HITTITE INSCRIPTION.

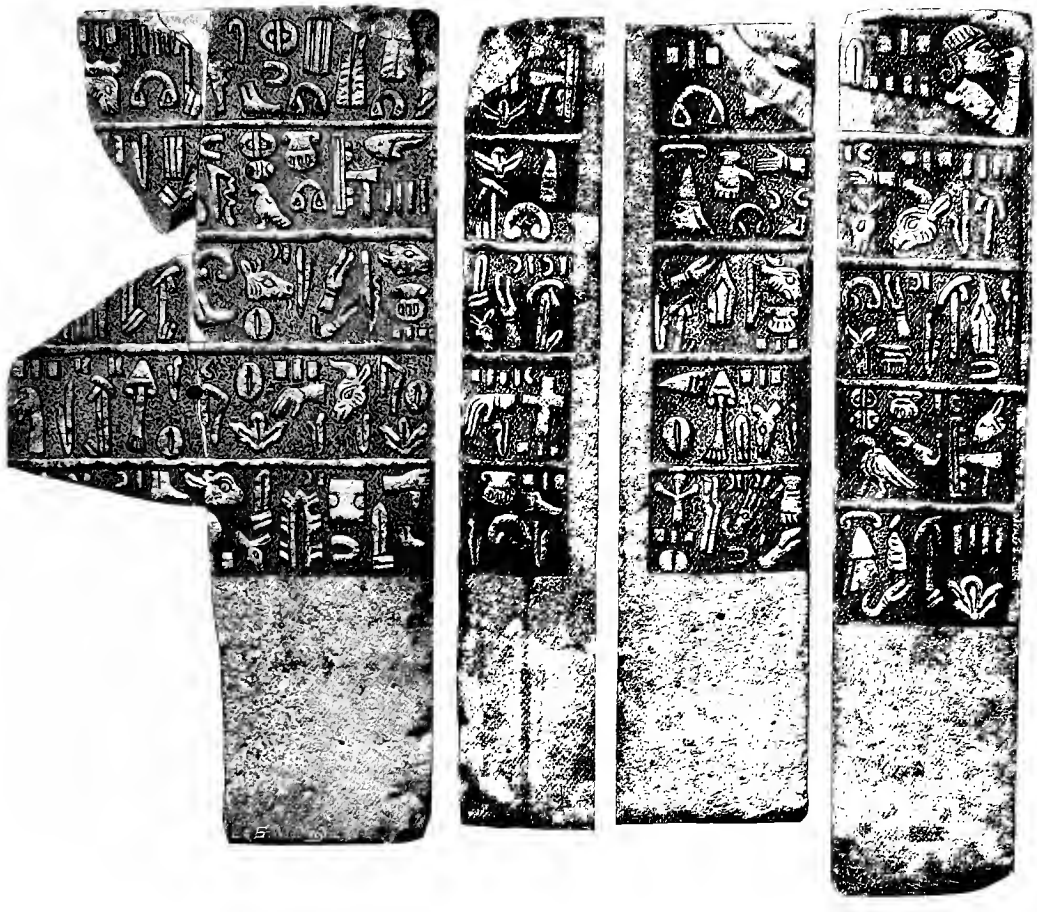
[From the site of Carchemish.]

site of the ancient **Carchemish** (Jer. 46. 2), which was taken and destroyed by **Sargon**, king of Assyria, B.C. 717. The first (page 141) apparently presents the figure of a king, holding a sceptre; and though much defaced, the work is obviously Assyrian in style, and need not be much older than the 8th or 9th cent. B.C.

The same remarks apply to the one on this page the subject of which we recognize at once from its likeness to the familiar Assyrian sculptures (page 33); while of the third, little more can be said than is indicated in the title.

FRAGMENT OF BAS-RELIEF FROM GERABIS, THE ANCIENT CARCHEMISH.

A cherubic figure in Assyrian style. Hittite characters in four lines in front.



PORTION OF ONE SIDE OF A STONE DOORWAY, WITH SUPPOSED HITTITE INSCRIPTION.

[*From Carchemish on the Euphrates, the chief Hittite capital and commercial emporium.*]

The stone is a piece of basalt, 39½ inches in height, cut into vertical steps, each 22 inches, 8¾ inches, 8½ inches, and 7 inches wide. The steps are here separated, and arranged as it may be supposed the lines of the inscription were intended to be read, from right to left and from left to right alternately (*i.e.* always *towards* the animal faces). The longest panel, which was probably within the doorway, is 22 inches wide in the longest line. In this, as in most of the other inscriptions, the characters are cut in relief. The Stone Bowl (page 140) and the Boss of Tarkondemos (page 145) are the principal exceptions, the symbols and figures on these being incised. It seems probable that the group with the bird (an eagle ?), which occurs near the beginning of the second line, and again towards the end of the fourth, contains the name of Carchemish.

Rock Sculpture of a Local Baal, a God of Corn and Wine, with supposed Hittite Inscriptions.

THIS fine sculpture is carved on the chiselled surface of the red limestone rock, which rises about 40 feet from the water's edge of the river of *Ibriz*, a place about three hours S.E. of *Eregli*, in **Lycaonia.** A king or satrap is praying to a god (perhaps the god of the stream) whose hands are laden with the bearded wheat and grapes which the neighbourhood still yields in abundance. The design of the figures is good, and strongly suggestive of Assyrian influence, like the sculptures from **Carchemish.** The god is about 20 feet high, the worshipper about 12 feet.

ROCK SCULPTURE AT IBRÎZ, WITH SUPPOSED HITTITE INSCRIPTIONS.
A king or satrap worshipping a local Baal.

The existence of this highly curious memorial of the past was first discovered by the Rev. E. J. Davies, M.A., and published by him in the *Transactions of the Society of Biblical Archæology*, Vol. IV. part 2, 1876. The horned cap of the god should be noticed as an Assyrian feature (*see* page 30). "He wears boots turned up in front, and bound round the leg above

the ankle by thongs, and a piece of leather reaching half-way up the shin, exactly as it is worn to this day by the peasants of the plain of **Cilicia** round Adana" (*Davies*). The hieroglyphs between the head and arm of the god, and those behind the king, no doubt conceal the names and titles of each. There is another inscription in the same character below the figures, just above the water's edge.

The Bilingual ("Hittite" and Assyrian) Boss of Tarkondemos.

A THIN concave circular silver boss, with an incised figure of a king or warrior holding a lance or staff, and an identical "Hittite" inscription before and behind, surrounded by an inscription in the cuneiform character. This object, which perhaps originally covered a knob of a staff or dagger, was in the possession of M. Alexander Jovanoff, a numismatist of Constantinople, some 40 years ago. The late Dr. Mordtmann published a facsimile of it in 1863. It has since disappeared, but not before an electrotype of it had been taken at the British Museum, where it was offered for sale, but rejected as a possible forgery. The cuneiform legend has been usually read: TARQŪTIMME SHAR MĀT ERME, *Tarqutimme king of the Land of Erme*. Now, however, Hilprecht, with whom Hommel agrees, would read Mitan (= Middanni) as the name of the country. Sayce thinks it belongs to the age of **Sargon,** circ. B.C. 721. The name of "Tarqutimme" seems to be identical with that of Tarkondimotos (*Dio Cassius*) or Tarkondēmos (*Plutarch*), a Cicilian prince in the time of Augustus.

SUPPOSED BILINGUAL HITTITE AND ASSYRIAN INSCRIPTION.

Terra-cotta Seals and Seal-Impressions.

(*Cf.* Job 38. 14; Cant. 8. 6.)

THE interest of these objects lies in the fact that the inscriptions on them are obviously in the strange and still undeciphered character known as Hittite. The eight smaller ones, arranged in the two rows

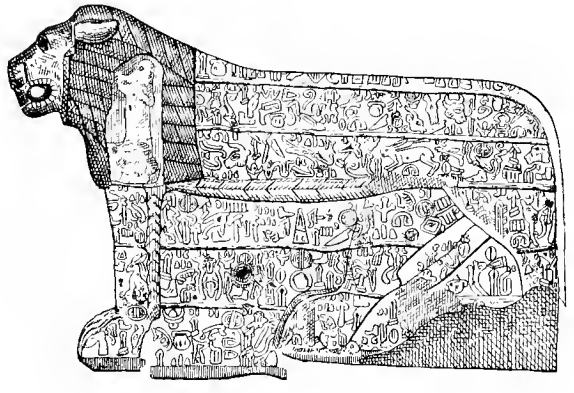
at the bottom, are seal-impressions, and were discovered in September 1851 by Sir A. H. Layard in the Record Chamber of the Palace of Assur-bani-pal at *Kuyunjik*. The last three of them bear the same legend, which Professor Sayce has identified with the name of Sanda-sarmê, a king of **Cilicia,** who visited **Nineveh** in the time of Assur-bani-pal, and gave his daughter to that monarch. Sayce thinks these seals were attached to the marriage-contracts (*P.S.B.A.*, June 1882). Their date would thus be about the middle of the 7th cent. B.C. But this ingenious conjecture is still unverified. These eight objects are now in the British Museum.

TERRA-COTTA SEALS AND SEAL-IMPRESSIONS, WITH SUPPOSED HITTITE INSCRIPTIONS.

The others are in the collection of M. Schlumberger of Paris, who bought them of a dealer in Constantinople, about 1879, to whom they had been brought from Asia Minor. Most of them are conical in shape, with a hole near the point, and are inscribed at the larger end. M. George Perrot published an account of them in the *Revue Archéologique*, December 1882. See also *Proc. Soc. Bibl. Arch.*, Vol. VI., page 111, and *Transactions*, pages 422–424.

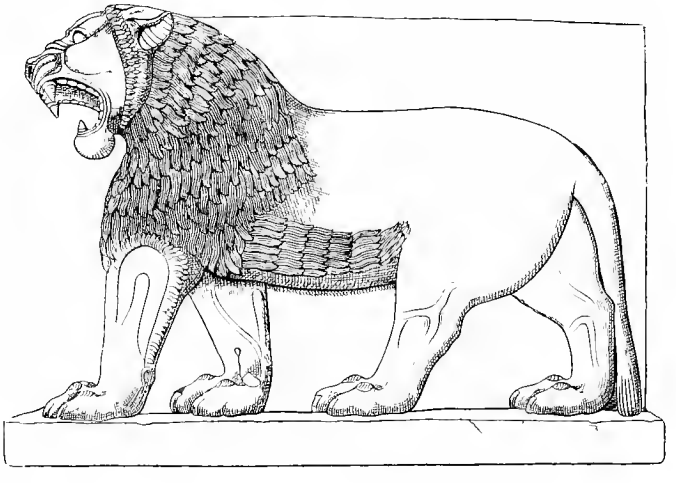
Stone Lion from Marash with "Hittite" Inscription.

A SMALL stone lion, of Assyrian type, covered with "Hittite" hieroglyphs, from the Turkish castle of *Merash* or *Marash* in the Taurus, about 100 miles N. of Aleppo. Drawn by Mr. Rylands from a cast in the library of the Society of Biblical Archæology. The original has been moved to Constantinople.



STONE LION WITH HITTITE INSCRIPTION, FROM MARASH.

For the sake of comparison, I add a drawing of an Assyrian lion by the same hand. It will be immediately evident, even to an untrained eye, how far the model surpasses the diminutive copy in boldness and freedom of design, in power of execution, and, in spite of certain conventional features characteristic of Assyrian art, in the truthful delineation of nature.

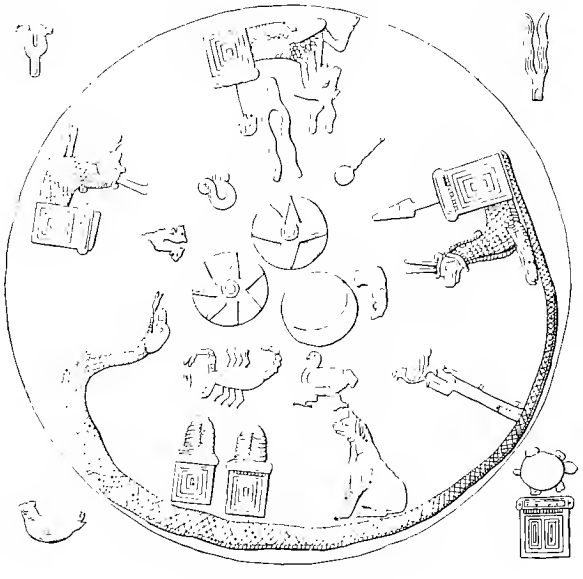


Babylonian Boundary Stones or Landmarks.

(Circ. B.C. 1150–1100.)

THE boundary stone or landmark was one of the most ancient institutions in **Chaldea**, no estate being considered safe without one or more such being placed upon it. The stones were always boulders or natural stones, of which the surface was sufficiently smooth for the inscription. The title-deeds to the land, with particulars and dimensions of the ground, were inscribed on the stone: and all the gods of the pantheon, especially those of the household of the owner of the land, are invoked to curse any person who injures or removes the landmark. (With this compare the Biblical curse against such a one as removed his neighbour's landmark.) The stones are often mentioned in deeds, and are analogous to the Hebrew "Stones of Witness.

Deut. 27. 17; *cf.* Josh. 24. 27.

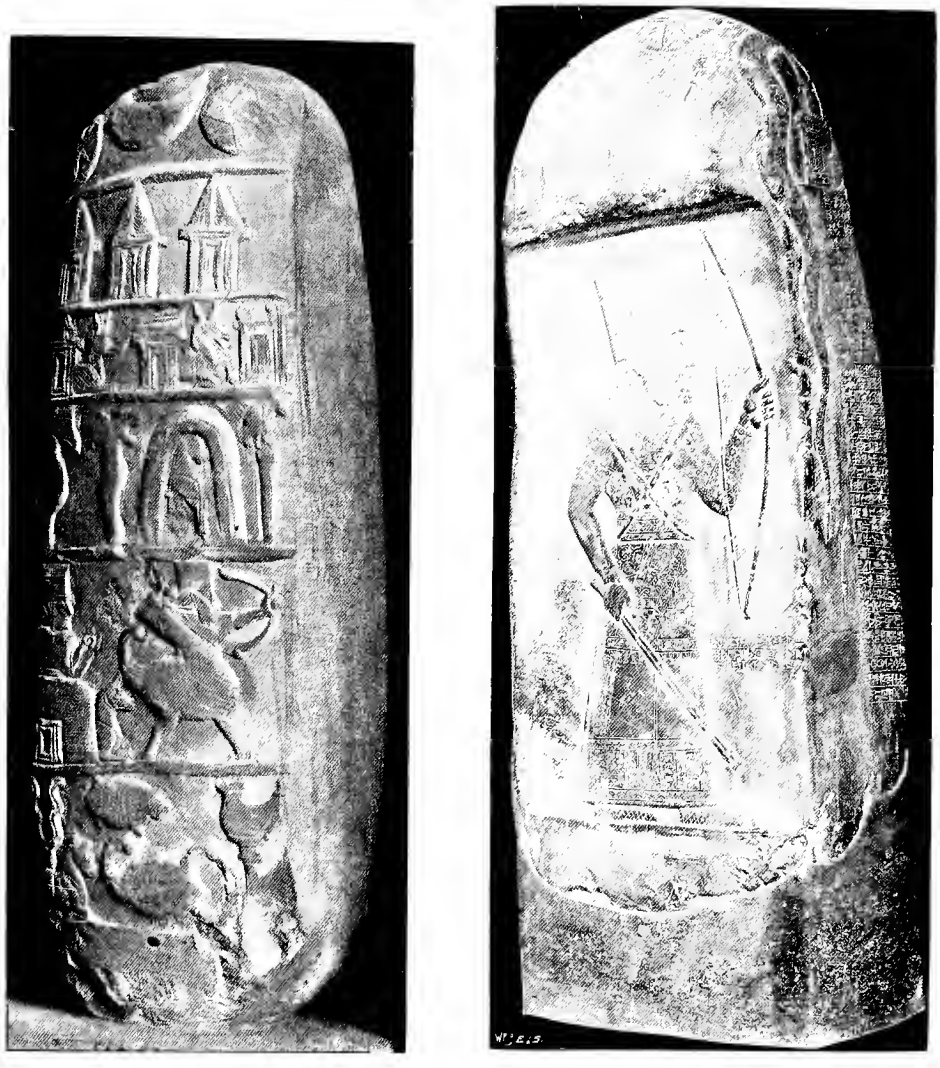


EMBLEMS OF THE GODS,
in the form of a Planisphere, with four other examples added from another stone.

The stones set up did not always relate to private ownership; *e.g.* the first of the two here figured contains the charter of freedom granted to a certain territory called BIT-KARZIYABKU, by Nebuchadnezzar I., king of **Babylon**, about B.C. 1150.

The other records the sale of a piece of ground by AMEL-BEL to MARDUG-NĀṢIR, in the time of Mardug-nādin-aḥi, Nebuchadnezzar's successor, who reigned about fifty years later.

Both are decorated with emblems of the gods, prototypes of our signs of the Zodiac, but the second displays also a characteristic figure of the king.



BABYLONIAN BOUNDARY STONES, OF THE TIME OF NEBUCHADNEZZAR I. AND HIS SUCCESSOR MARDUG-NĀDIN-AHI.

(Circ. B.C. 1150-1100.)

The first displays emblems of the gods, prototypes of our signs of the Zodiac; the second a figure of the king Mardug-nādin-ahi.

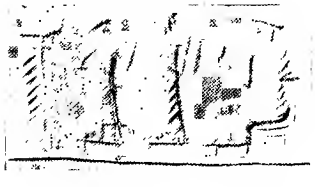
The Religion of Babylon and Assyria, as Illustrated by the Seal Engravings.

I.—THE MOON-GOD.

Ur, the original home of **Abram,** was the seat of the worship of Sin, the Moon-god, called by the old Sumerians EN-ZU, "Lord of Knowledge"; a name which Hommel has identified with the Egyptian Chon-su. The great temple of Ur was built by Ur-ba u, about B.C. 2800 (*see* page 63). The same god had a famous temple at Harran, the place where **Terah** and **Abram** settled after leaving **Ur** (Gen. 11. 31).

Sin was naturally the god of nomadic tribes, whose journeys are usually made by night; and it is generally held that mount Sinai was so called, as being an ancient "high-place" of Sin. The antiquity of the worship of Sin, and the reverence in which he was held, are indicated by the fact that the great goddess Ishtar, universally adored by the Semitic peoples, is called "the daughter of the Moon-god."

The first of the two small Seals here given shows Sin seated on his throne, holding a cup of wine in his right hand (Bel and Dragon, *vv.* 3, 6 *sqq.*). A priest stands praying with uplifted hands before him; and, behind the priest, a worshipper whom he has brought into the god's presence. The symbol of the crescent moon attached to an inverted tree, suggesting the waxing or monthly growth of the moon's disk, establishes the identity of the god.



No. I.—WORSHIP OF SIN

No. II.—WORSHIP OF SIN AND SHAMASH.

The second Seal shows Sin, the moon, and Shamash, the sun, enthroned opposite each other, and each holding a bowl of food or wine in the right hand. A king, holding a sceptre in one hand, and stretching forth the other towards Shamash, stands between. The symbols of the star and the crescent indicate the sun and moon respectively. Behind the

Sun-god is a tree with seven branches, suggesting perhaps the week of seven days, regulated by these deities (Fifth Tablet of Creation series; Gen. 1. 14–18). See also SACRED TREES.

The third Seal (of lapis lazuli) exhibits the worship of two eagle-headed deities, wearing feathered kirtles, and attended by priests in the like strange garb. An antelope and sacred tree fill up the picture.

No. III.—WORSHIP OF EAGLE-HEADED DEITIES.

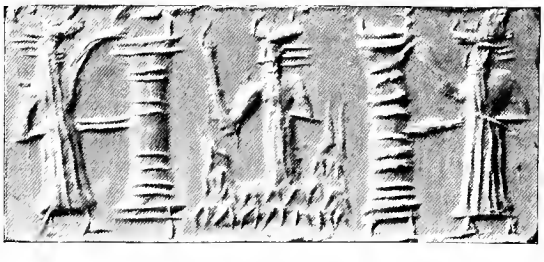
[*An old Babylonian seal of lapis-lazuli, in Mr. Ball's collection.*]

II.—THE SUN-GOD.

THE worship of the sun is well illustrated by these three Seals. Most happily for the identification of the subject, on the first Seal the god, who reappears on the second without a name, is designated DIMMER UTU (or BABAR), DIMMER SATUM, *the Sun-god, the god Shaddai*.

No. I.—THE GOD OF THE MOUNTAINS (*Il Shaddê*).

SATUM is a Babylonian pronunciation of *shadîm* or *shaddê*, "mountains"; and is equivalent also to SATI, which is explained *bâmâtu*, "highplaces, hill-tops" (Heb. *bâmôth*). There can be little doubt that this old Babylonian title is the origin of the enigmatical Hebrew **Shaddai,** rendered "Almighty" in our version. *El Shaddai*, Gen. 17. 1 (A.V the Almighty God), Exod. 6. 3 (A.V God Almighty), exactly corresponds to the Sumerian DIMMER SATUM, Assyrian *il shaddê*. According to Amos 4. 13, God walks on "the *bâmôth* (A.V. *high-places*) of the earth."



No. II.—RUDER TREATMENT OF THE SAME SUBJECT AS No. I.

The great doors of heaven, surmounted by lions (representing perhaps, as in Egyptian mythology, Yesterday and To-day), are held open by attendant deities; and the morning sun is seen climbing over the mountains. Rays of light rise from his shoulders, and he grasps a recurved sword; details which are also present in No. III. His royal sceptre, with a head like the one dedicated to the Sun-god of Sippara by Sargon I. (*see* page 51), stands by the door on the left in No. I.; in No. II. he holds it in his left hand.

No. III.—A HUMAN SACRIFICE.

(It is possible that the scene above described represents two priests opening the doors of a shrine, within which the Sun-god was thus exhibited as rising over the mountains at day-break. The figure with folded arms on the right in No. I. would then be a worshipper.)

No. III. shows the same god, apparently ascending a temple-tower in four stages. Before him stands a sceptred king, in an attitude of reverence. Behind the god is an altar, on which is the linear symbol of *grain* repeated. Two tall figures, wearing shaggy hides—like the leopard-skins of the Egyptian priests—stand with raised arms, about to strike at the neck of a half-naked man who kneels between them. On one side of the victim is a bird of prey, ready to devour his flesh; on the other, a small antelope — a symbol of sacrifice. Above him is a trace of the winged solar disk. Clearly the scene represents a human sacrifice, either actual or symbolical (*cf.* Jer. 7. 31; 19. 5; 2 Kings 3. 27; 16. 3; 21. 6).

No. III. IN THE ROUND.
(Actual size.)

III.—THE GODDESS ISHTAR (Ashtōreth).

THE great Oriental Venus, under one or other of her names—Ishtar in Assyria, **Ashtōreth** in Canaan, and Aphrodite amongst the Greeks—was common to all the religions of Western Asia; it is, however, from Babylonia and Assyria that we obtain most information regarding this widely prevalent form of worship.

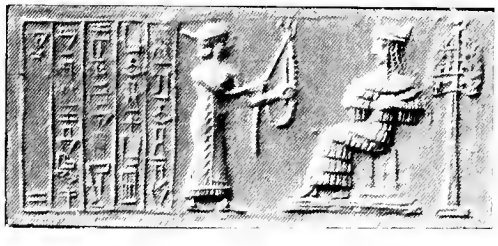
The cultus of the goddess Ishtar is extremely complex in its character, owing to the fact that in Assyria especially she was *the* goddess *par excellence*, and absorbed the attributes and epithets of many other goddesses of the older creeds.

The various forms in which she appears there may, however, be thus distinguished: she was the celestial goddess, the goddess of love, and the goddess of war.

In her celestial character the goddess represents, first, the crescent moon, and is called the "Daughter of the Moon-god." In this character she appears in the legend of the descent of Ishtar into the under-world in search of her lover **Tammuz,** or Adonis; in this character,

Ezek. 8. 14; Jer. 7. 18 & 44. 15–28.

as *Queen of Heaven,* we find her worship practised by the Hebrew women and rebuked by **Ezekiel** and **Jeremiah.** The *weeping for Tammuz,* the Dumuzi of the Babylonians, was a great festival in Phœnicia, especially in later times in the glen of Abaka, "the vale of weeping," at the source of the Adonis river in the Lebanon. Tammuz was the youthful summer sun, the lover of the youthful moon, Ishtar, who was killed by the cruel tusk of winter. It was in this celestial character that Ishtar appeared as the "two-horned Ashtōreth (*cf.* the name **Ashteroth-Karnaim,** *i.e. the Ashtoreths of the two horns*, Gen. 14. 5) with a crescent moon on her head like the Egyptian goddess Isis. The *cakes* offered to *the Queen of Heaven* are often mentioned in the Babylonian religious texts. She was also the goddess of the planet Venus.



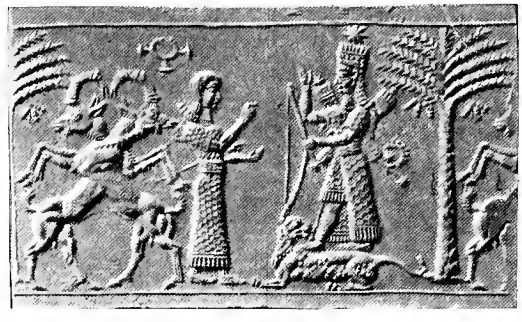
ISHTAR, THE GODDESS OF LOVE.

The second character of Ishtar, as the goddess of love and lust, is one of which we

have many examples in the Assyrian inscriptions. It was her special character as the Ishtar of Erech. The story of her amours is told in the sixth tablet of the Epic of Nimrod, where, like the Greek Circe, Ishtar changes her lovers into animals, by way of punishing them. Her temptation of ANU'S gardener may contain the germ of the story of the Fall. Gilgamesh reproaches her thus:—

"Thou didst love Ishullanu, the gardener of thy Sire,
Who constantly brought thee precious things (*dainties*),
Daily adorning thy table.
But when he lay down to sleep, thou wouldst bind (*ensnare*) him:—
'My Ishullanu! come, let us eat (*enjoy*) thy manly strength,
And let thy hand * come forth, and touch thou our middle!'
Ishullanu answered thee:—
Me—what askest thou of me?
Mother, thou hast not baked; I eat not!
The food I shall eat is bad † and bitter;
Cold, numbness, darkness!'"—(*Epic of Nimrod*, Tab. VI., Col. II., 20 ff.)

In her character of goddess of war, Ishtar is but little met with in the Scriptures, being a distinctly Assyrian goddess, whose chief seat of



ISHTAR, THE GODDESS OF WAR.

worship was in the city of Arbela. In this form she is represented as armed with the bow.

* *An euphemism: cf* Isa 57. 8

† *Pishâti* = *bîshâti*, from *bîshu*, stinking, bad.

A Stone Tablet pourtraying the Worship of the Sun-god, and bearing an Inscription of Nabû-apla-iddina, King of Babylon.

(Circ. B.C. 879–853.)

ABÛ-HABBAH, where this monument and other important remains of antiquity were found by the veteran explorer, Mr. Hormuzd Rassam, lies about 16 miles S.E. of Bagdad, and is the site of the old Babylonian city called SIPPAR in the inscriptions, the Sipphara of the Greek writers. The stone is about 11½ inches high by 7 inches broad and 2 inches thick. A grey terra-cotta box, inscribed on each side with words meaning *Image of Shamash, the great Lord, Who dwelleth in E-Barra*, some clay moulds of the upper portion of the stone, and two inscribed cylinders of Nabonidus were found along with it, buried beneath the asphalt pavement of the ruined temple.

In the inscription, NABÛ-APLA-IDDINA, or Nebo-baladan, as the Israelites would have called him, relates the former destruction of the sanctuary by the SUTÛ, who are thought to be the **Shoa** of Ezek. 23. 23, and his own restoration of it and of the services and sacrifices. The vestments to be worn by the god on special days, *e.g.* the 7th Nisan, are enumerated, ending with the statement, *Total: six splendid robes of costly material, the King's Gift* (Col. VI. 5, 6).

About 620 B.C., NABOPOLASSAR, the father of Nebuchadnezzar, again restored the temple of Sippar, and by his orders the box was made for this stone, and also the moulds of the obverse, on the back of one of which he recorded his work. Finally, NABONIDUS, the last king of Babylon, also repaired the temple, depositing his two cylinders as a memorial of the fact.

This inscription is far from easy. I have translated the portion shown in the illustration from the text as published in *The Cuneiform Inscriptions of Western Asia*, Vol. V., Plates 60, 61. Mr. Pinches was the first to describe the stone: see *T.S.B.A.*, Vol. VIII., Part 2.

Translation.

SHAMASH, the great Lord, Who dwelleth in E-BARRA which is in SIPPAR, which owing to the troubles and confusions of the land of ACCAD the SUTÛ-folk, an ill foe, destroyed, wrecking the sculptures: His laws were forgotten, and His figure and His ornaments disappeared (*lit.* fled out of hands), and none was seen anymore. SIMMAS-SHICHU, king of Babylon, purposed to rebuild it, but He (*the god*) gave him not His countenance: His image and His ornaments he found (*lit.* saw) not; but the of the Lord's Presence he . , and reestablished His Continual Offering. E.KUR-SHÛMA-IBASHSHÎ, the Pontiff of Sippar, the Elder (?), he appointed to worship (?) in BÎT-ḪU.SHUL.ḪI (?). Under KASHSHÛ-NADIN-AHI the king, that Continual Offering was cut off, and the Incense-offering ceased. Under E-ULBAR-SHÂKIN-SHÛMI the king, E.Kur-shûma-ibashshî, the Pontiff of Sippar, the Elder, [Col. II.—] went before the king his lord: "The perpetual offering of Shamash hath ceased!" said he.—One cab of food, one cab of sesame wine, the victual of the SAG-ZAL (Chief Anointer ?) of E-Sag-gil, out of the perpetual offering of Bel, for Shamash he (*the king*) appointed; and unto E.Kur-shûma-ibashshî, the Pontiff of Sippar, the Elder, he showed favour. The left portion of the garden-land on the border (?) of Gibilki (New Town ?) which is within Babylon, unto Shamash he gave, and put E.Kur-shûma-ibashshî, the Priest of Sippar, the Elder, in charge of it.

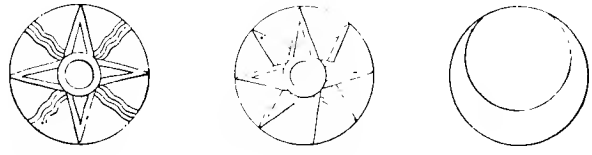
Afterwards, NABÛ-APLA-IDDINA, king of Babylon, the called of Merodach, the beloved of Anu and Anatu, the rejoicer of the heart of Erua (*Zêrbânitu*), the brave hero, who came (?) to the kingdom, the bearer of the strong bow, the overthrower of the wicked foe the Sutû-folk whose sin was heinous; whom—that he might avenge the land of Accad, make the towns inhabited, [Col. III.—] found the sanctuaries, carve the carven work, fulfil the divine laws and the statutes, reestablish the Continual offering, make splendid the Freewill-offerings,—the great Lord Merodach invested with a righteous sceptre to execute the shepherding of the people:—SHAMASH the great Lord, Who had long been angry with the land of Accad (and) had turned away His neck, in the reign of Nabû-apla-iddina king of Babylon did show compassion, and turned His face again. A sculpture (or model) of His image in tinted clay (?), His make and His ornaments, was found on the bank of the Euphrates, on the western side. NABÛ-NADIN-SHÛMA the Pontiff of Sippar, the Elder, of the seed of E.KUR-IBASHSHÎ, the Pontiff of Sippar, the Elder, the sculpture (or model) of that image [Col. IV.—] unto NABÛ-APLA-IDDINA, the king his lord, showed; and NABÛ-APLA-IDDINA king of Babylon commanded him to make that image.

Cf. **2 Kings 22. 8.**

IN the sculpture, as will be seen, the Sun-god sits on a carven throne, in a shrine or Holy of Holies. In his right hand he holds a symbol indicating the straight course of the sun across the heavens. (But *cf.* the Egyptian ⵔ *shen*, circle.) Above are the symbols of the sun, moon, and the planet Venus, under which, and opposite the horned tiara of the god, is written, "*Tiara of Shamash the Lofty of Eyes*" (*cf.* Isa. 3. 8). The first line of inscription, above the symbols of the heavenly bodies, reads: "Sin, Shamash, and Ishtar, who dwell in Ocean (ZU.AB)." The two little figures under the throne are composite, and may be human-headed apes; *cf.* the Egyptian ape-attendants of the Sun. Before the shrine is an altar with a large solar disk, connected by ropes with two small figures on the top of the shrine (perhaps the genii who guide the sun along his celestial path). A priest is presenting the king to the god. Behind

STONE TABLET FROM THE TEMPLE OF THE SUN AT SIPPARA.

stands a third person, with hands uplifted in prayer. Over them we read: ṢALAM SHAMSHI BELI RABI ASHIB E-BARRA SHA KIRIB SIPAR, *i.e.* "*Image of the Sun-god, the mighty Lord, Who dwelleth in* E-BARRA (= *Bît-shamshi*, the House of the Sun; *cf.* **Beth-shemesh**) *which is in Sippar.*"

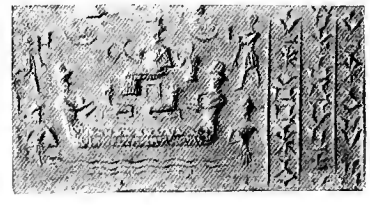


SYMBOLS OF THE SUN, THE PLANET VENUS, AND THE MOON

Seal of Arad-Nabium.

As pointed out by Lenormant and Mr. Tomkins, this fine Seal seems to offer a striking parallel to some of the principal details of the imagery of Ezek. 1. It represents a god, like the Sun-god in the preceding illustration, sitting on a throne which is supported by four winged man-headed bulls or **cherubim** (though only two are visible), on the deck of a boat, beneath which appear the waters of the ocean. This recalls the expression of the Sun-tablet from Sippar: "Sin, Shamash, and Ishtar, *who dwell in the Ocean.*" The heavenly bodies appear to rise out of the ocean, and to descend into it again. Hence, Ocean and the Deep (*Apsû* and *Tiâmat*; page 2) are the parents of the gods of light. Hence also the classical myth of Venus rising from the sea, to which the subject of this Seal may present a parallel: for the planetary symbol is seen on each side of the throned god, and the terminal figures of the boat and the two emerging from the waves remind us of the Tritons of Greek sculpture, and may be supposed to be lifting the god and his ark above the water. Behind the seated god stands a small figure, who perhaps represents his divine messenger. A larger figure on either side appears to be making offerings. The boat terminates in human half-figures, and two others are seen in the water below. Possibly, the former pair are intended for oarsmen. The Seal belonged, as the inscription indicates, to ARAD-NABIUM son of , the servant (*i.e. worshipper*) of NIN-SI-ANNA (*i.e. Ishtar*).

Ezek. 1.



BOAT-GOD.

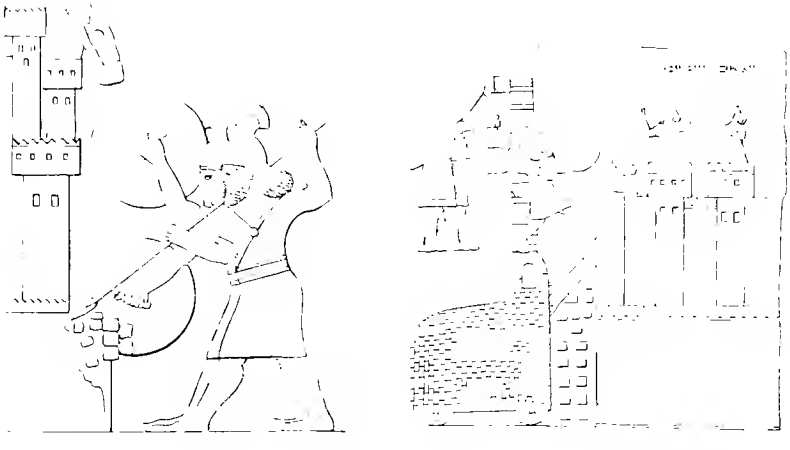
ASSYRIAN WARFARE AND MILITARY ENGINES

Assur-nāṣir-pal II. Besieging a "Fenced City," and, for comparison, Rameses II. and his three Sons Besieging a City.

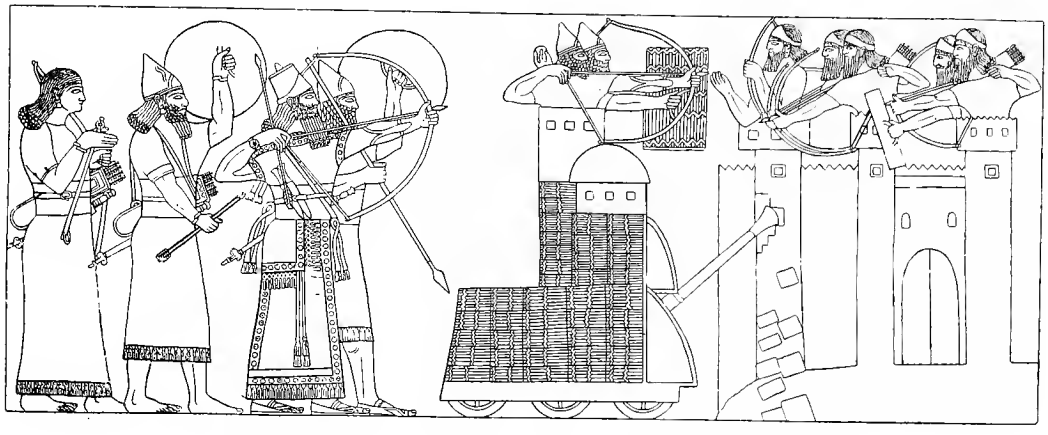
THE wheeled tower, from within which the battering-ram is worked, also carries bowmen and shield-bearers. Bricks or stones are falling from the breach in the wall of the beleagured place. The king leads the assault in person, attended by his **Tartan** or Commander-in-Chief, his **Rabshakeh** or chief of the officers, and his **Rabsaris** or chief eunuch.

2 Kings 18. 17; 19. 32; Isa. 5. 28.

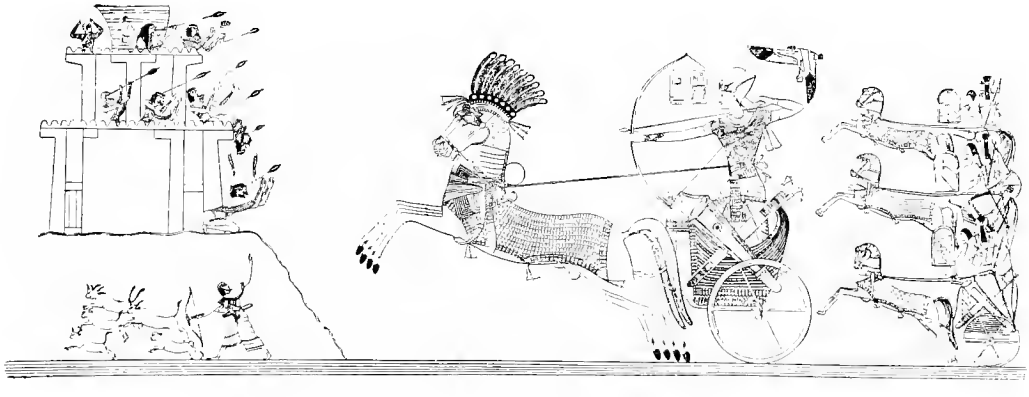
With this fine specimen of Assyrian sculpture compare the Egyptian wall-painting below it of "RAMESSU MERI-AMUN, USER-MAAT-RĀ, SOTEP-EN-RĀ," *i.e. Rameses, beloved of Amun, Potent by the Law of Ra, Chosen of Ra* (= Rameses II., see page 105) and his three sons assaulting a city in chariots (Isa. 31. 1) some 400 years earlier.



ASSYRIAN SOLDIERS BREACHING WALLS.



ASSUR-NĀṢIR-PAL II., KING OF ASSYRIA, B.C. 885-860, BESIEGING A CITY.



RAMESES II., KING OF EGYPT, circ. B.C. 1275, AND HIS THREE SONS BESIEGING A CITY.

Limestone Monolith of Assur-nāṣir-pal II., King of Assyria.

(B.C. 885–860.)

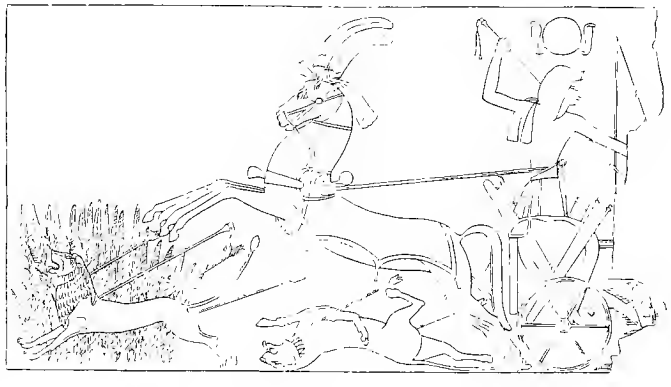
LAYARD found this fine monument in the ruins of the N.W palace at *Nimrūd*, standing on a plain square pedestal, apart from the wall, with the altar before it. The altar, which has lion's feet and is much like a Greek tripod, may have been used for the worship of the royal image.

Within the arched frame incised in the stone the king is seen, clad in his sacrificial robes. Round his neck he wears the four sacred symbols of the crescent, the star, the trident, and the cross. A knotted cord girdles his waist, above which are shown the hilts of three daggers. In his left hand he holds a mace or sceptre, while his right is raised, with the forefinger extended. The position of the hand is probably a form of worship not unlike that used by some of the human figures when near the sacred tree. He seems to be adoring the symbols of the five planets which are sculptured between the head and the right hand.

The block is entirely covered, except on the sculptured parts, with well-graven inscriptions relating the history of the king.

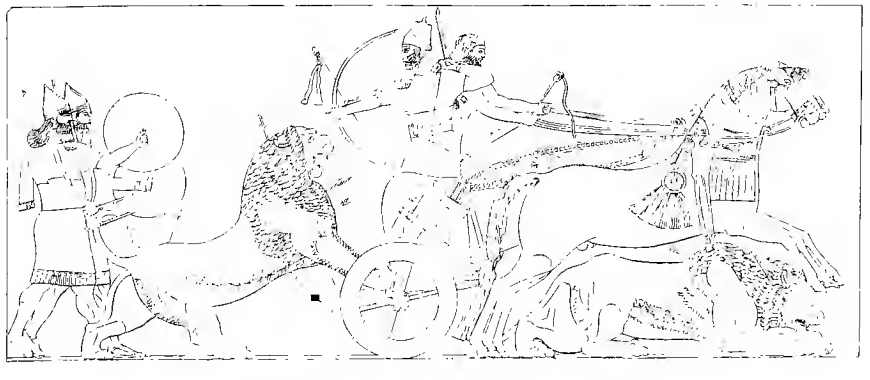
Royal Hunting Scenes.

THE old Egyptian and Assyrian kings were as proud of their feats in the chase as in the battlefield. In Gen. 10. 9 the legendary founder of the Babylonian monarchy is called *a mighty hunter before the Lord* (*cf.* page 44, *supra*).



AN EGYPTIAN LION HUNT.

The superior truth of the Assyrian portraiture of the royal beast becomes manifest at a glance. It is evident that the Assyrian sculptors



ASSUR-NÄSIR-PAL HUNTING THE LION.

were familiar with lions. The artists may have been permitted to witness some of the royal hunts; they may also have made their sketches from captive specimens (*see* opposite). The lions of Assyria were gradually thinned down, and perhaps became extinct in the country. Individual kings killed great numbers of them: thus, Tiglath-pileser I. (B.C. 1120), boasts of having slain as many as nine hundred and twenty lions. The passage is worth translating, as it informs us what other large game the old kings hunted.

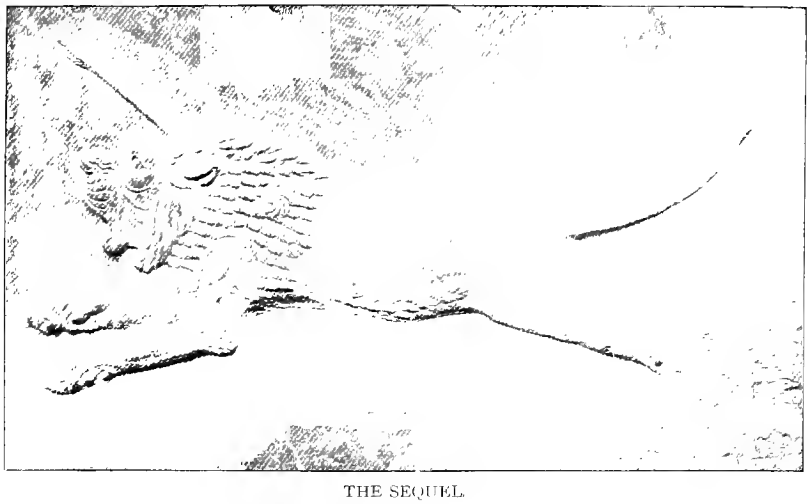
"NINIB and NERGAL gave into the hands of my lordship their own mighty weapons and august bow. At the bidding of NINIB, who loveth me, four wild bulls *rimâni* = Heb. *re'ēmim*, Ps. 29. 6, etc., strong, enormous, in the wilderness, in the land of MITANI, and at ABAZIQI which is east of the land of the Hittites, with my strong bow, iron lance, and my pointed spears, I put an end to their life. Their skins, their horns, to my city ASSHUR

ASSUR-NASIR-PAL ABOUT TO POUR A LIBATION, AFTER A SUCCESSFUL LION HUNT.

I brought. Ten strong bull elephants, in the land of HARRAN and the basin of the HABOR, I slew. Four elephants I took alive. Their hides, their ivory, along with the living elephants, to my city Asshur I brought. At the bidding of NINIB who loveth me, 120 lions, in my daring courage, with the assault of my prowess, on my feet I slew; and 800 lions from my chariot I laid low. All kinds of wild beasts and winged birds, the prize *r-im*, est. of *mmu*? of my catching, I heaped up. Prism-Inscription, Col. VI., 58–84.

Lions seem to have become so scarce in Assyria that, by the time of Assur-bani-pal, they had to be imported and kept in cages for the royal hunting-days. They are still found in the basin of the *Hábúr*, and have been seen among the ruins of **Babylon.**

A KEEPER RELEASING A CAPTIVE LION FROM A CAGE, FOR THE ROYAL SPORT.

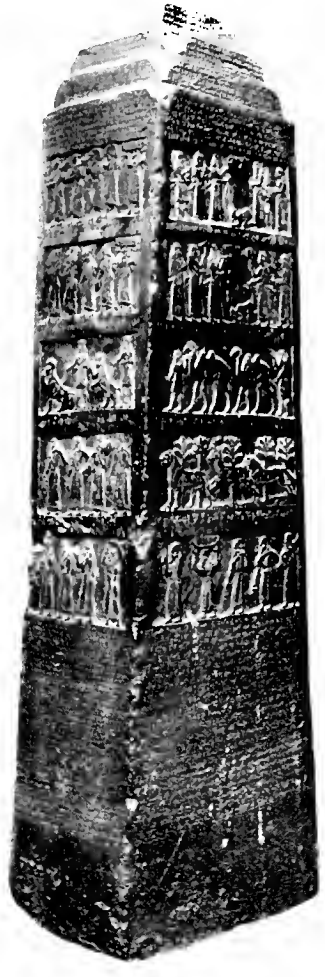


THE SEQUEL.

The Black Obelisk of Shalmaneser II., King of Assyria.

(B.C. 860-824.)

THIS famous monolith, now in the British Museum, was discovered at *Nimrûd*, the ancient **Calah** (Gen. 10. 11), the royal city of the Middle Assyrian Empire. It is inscribed with a long record of the campaigns of thirty-one years of the reign of Shalmaneser II., king of Assyria:—



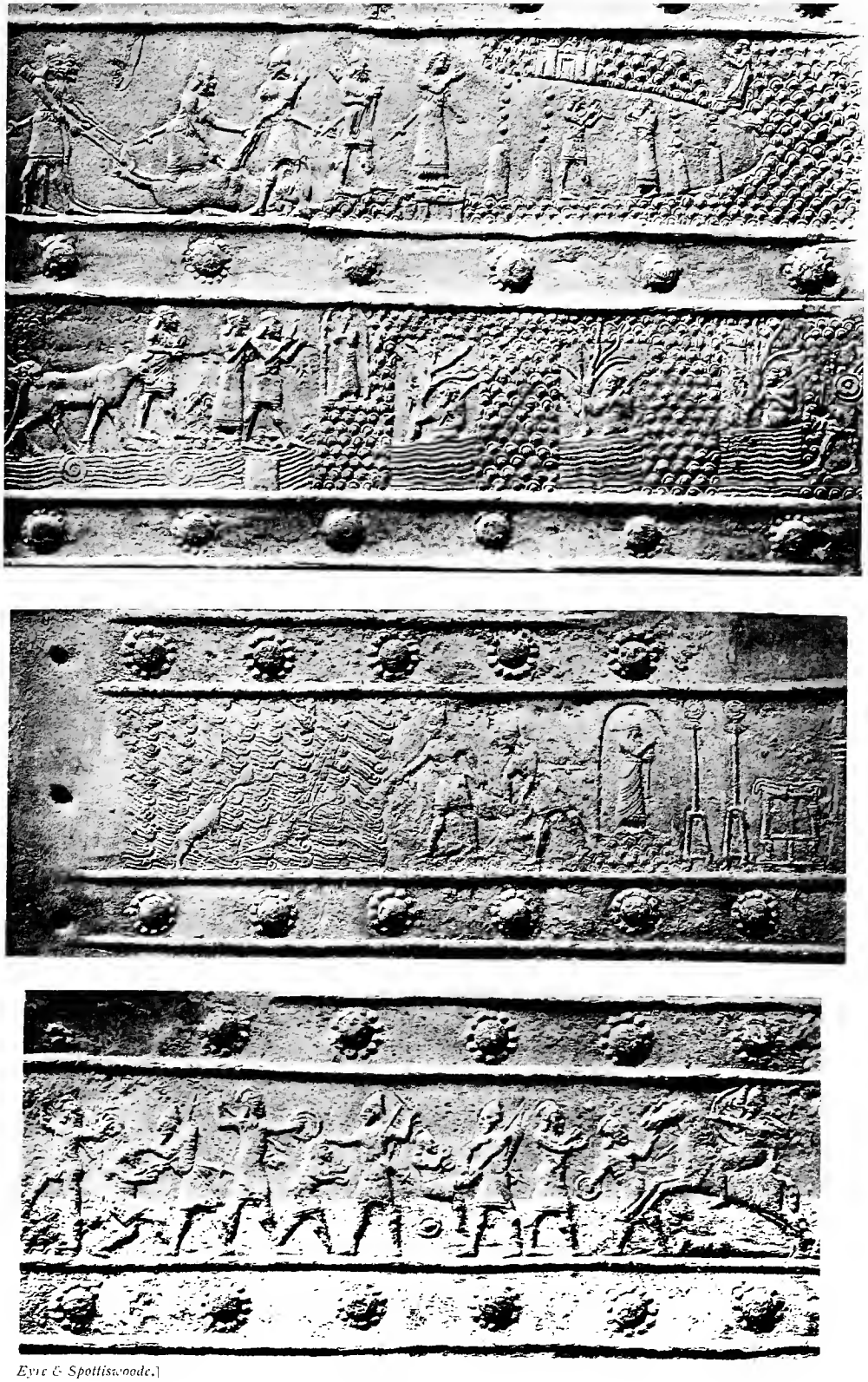
BLACK OBELISK OF SHALMANESER II., KING OF ASSYRIA (circ. B.C. 860-825).

Commemorating his thirty-one campaigns. The bas-reliefs represent the tributes of various nations, among them that of Jehu, king of Israel.

"In the first year of my reign," he says, "I crossed the **Euphrates** in full flood. To the Western Sea (*Mediterranean*) I marched. I my weapons in the sea; my gods; presented offerings to ascended the cedar and cypress timMt. Amanus; felled ber; ascended Mt. Lal- lar; my royal image there set up."

But a more interesting notice for Bible students is that relating to his sixth campaign:—

"In the sixth year of my reign, I approached the cities on the bank of the river Balich. They killed Giammu, the lord of their cities. I entered Til-Balach. I crossed the **Euphrates** in full flood; the tribute of all the kings of the **Hittite** land I received. At that time, Addu-idri **Hadadezer**, king of **Damascus**, Irchulina of **Hamath**, together with the kings of the Hittite land and of the seacoast, confident in their joint forces, advanced to wage war and battle against me. By command of Asshur the great Lord, my Lord, I fought with them; I effected their rout. Their chariots, their saddle-horses, their instruments of war, I took from them; 20,500 of their men of war with the sword I laid low."



Eyre & Spottiswoode.]

SCENES FROM THE BRONZE GATES OF SHALMANESER II.

Compare with this epitome the fuller narrative of the stele of the same monarch, found at *Kurkh*, S. of *Diarbekir*, and now in the British Museum (W.A.I. III. 8. 78 *sqq.*):—

"In the eponym-year of Daian-Asshur (B.C. 854), in the month Iyar, on the 14th day, I set out from **Nineveh**, crossed the Tigris, approached the cities of Giammu, on the Balich. They were afraid of the terror of my lordship, the glancing of my strong weapons, and with their own weapons killed Giammu their lord. I entered Lillala and Til-sha-Balachi. I brought my gods into his palaces; a feast in his palaces I made. The treasury I opened, his hoard I found, his goods and substance I spoiled, to my city of Ashur brought them. From Lillala I set out, approached Kar-Shulmanuasharid; in boats of sheepskin I crossed the **Euphrates** in full flood a second time. The tribute of the kings of that side of the **Euphrates,** Sangar (*Shamgar*) of **Carchemish,** Kundashpi of Kumuch (*Commagene*), Aramé son of Gusi, Lalli of Melidi (*Melitene*), Chayani son of Gabari, Garparuda of Patin, Garparuda of Gurgum, silver, gold, tin, copper, vessels of copper, at Asshur-uttir-aṣbat on that side of the **Euphrates,** above the Sagur (*Sajur*), which the **Hittites** call Pitru (**Pethor**), I there received. Setting out from the **Euphrates,** I approached Ḥalman (*Aleppo*); they dreaded battle, clasped my feet. Silver, gold, their tribute, I received; offerings before **Rimmon** of Ḥalman I made.

"Setting out from Ḥalman, I approached the cities of Irchulêni of **Hamath:** Adennu, Bargâ, Arganâ, his royal city, I took; his spoil, his substance, the goods of his palaces, I fetched out; I set fire to his palaces. Setting out from Arganâ, I came to Qarqara. Qarqara, his royal city, I wrecked, razed, burnt with fire. 1,200 chariots, 1,200 saddle-horses, 20,000 men of Addu-'idri of **Damascus,** 700 chariots, 700 saddle-horses, 10,000 men of Irchulêni of **Hamath,** 2,000 chariots, 10,000 men, of **Ahab of Israel** (*A. ha. ab. bu mât Sir 'i. la. aa*), 500 men of Guê, 1,000 of the land of Muzri (*in Cappadocia*), 10 chariots, 10,000 men of Irqanat, 200 men belonging to Matinu-Ba'li (*Mattan-Baal; cf.* **Mattan,** 2 Kings 11. 18), of **Arvad,** 200 men of Samsanata, 30 chariots, 10,000 men of Adunu-Ba'li (*Adoni-Baal*) of Shiânu (the **Sinite,** Gen. 10. 17), 1,000 camels of Gindibu'u the Arabian, 1,000 men of Ba'sa (**Baasha**) son of Ruchubi (**Rehob**) the Ammonite,—these twelve kings he took to help him; to make war and battle they came to meet me. With the august forces which Ashur the Lord bestowed, with the strong weapons which Nergal who marcheth before me conferred, I fought with them; from Qarqara to Gilzau I routed them. 14,000 of their fighting men with the sword I laid low; like **Rimmon,** I rained a storm upon them, spread their carcases far and wide, covered the ruins with their numerous troops, shed their blood with the sword: the low ground (*mushpalu*) was narrow, the field too confined (?) for the slaughtering of them; the broad plain was used up for burying them by their people. I reached the Arantu (Orontes) before turning back. In that engagement I took from them their chariots, their saddle-horses, their horses harnessed to the yoke."

In the eighteenth year of his reign, that is B.C. 842, the king made war against **Hazael,** king of Damascus. The record of this on the obelisk

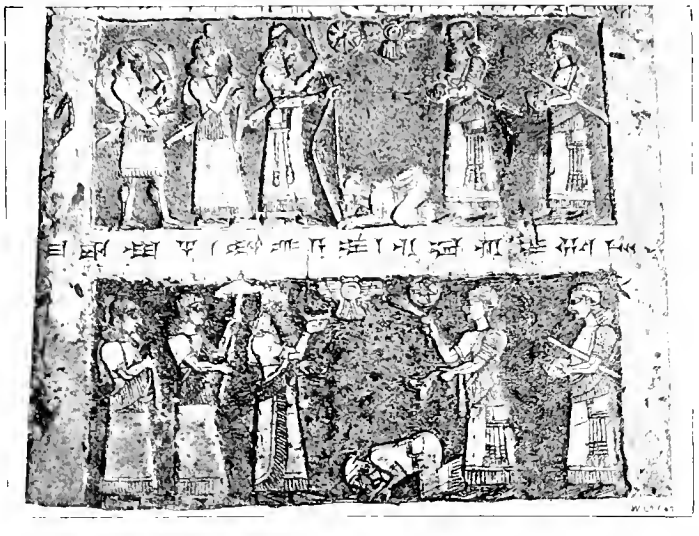
is very short; but a longer account is given on one of the pavement slabs from Calah. It reads as follows:—

"In the eighteenth year of my reign for the sixteenth time I crossed the **Euphrates**; **Hazael of Damascus** trusted to the strength of his armies, and mustered his troops in full force. **Senir** *Hermon*, a mountain summit which is in front of **Lebanon**, he made his stronghold. I fought with him, his defeat I accomplished, 6000 of his soldiers with weapons I laid low; 1121 of his chariots, 470 of his horses, with his camp, I took from him. To save his life, he retreated: I pursued him; in **Damascus** his royal city I shut him up. His plantations I cut down. As far as the mountains of the Hauran I marched. Cities without number I wrecked, razed, burnt with fire. Their spoil beyond count I carried away. As far as the mountains of Baal-Rosh, which is a headland of the sea *at the mouth of the Nahr el Kelb, i.e. Dog River*), I marched, my royal likeness I there set up. At that time I received the tribute of the **Tyrians** and **Sidonians**, and of YAHUA (*Jehu*) the son of KHUMRI (*Omri*)."

SUBMISSION OF JEHU SON OF OMRI.

Scenes from the Black Obelisk.

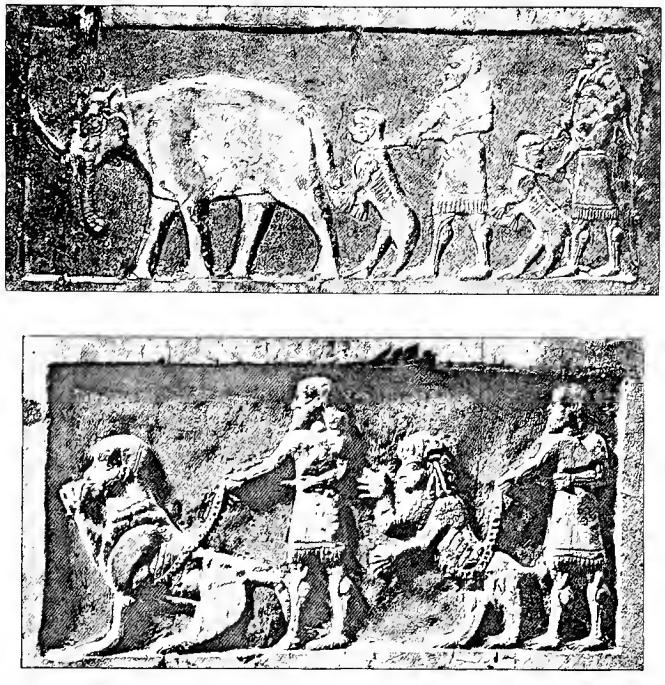
THE bas-reliefs on the obelisk represent the tributes received by **Shalmaneser** II. from the various nations, whose submission is recorded by the inscription.



Tribute of Sua king of Gozan. 2 Kin. xv. 20. Of Jehu, "son of Omri," king of Israel.

In the illustration on the opposite page the upper relief records the payment of tribute by ZUA, king of **Gozan** (2 Kings 17. 6); the lower relief represents the embassy of **Jehu**, humbly offering to the great king

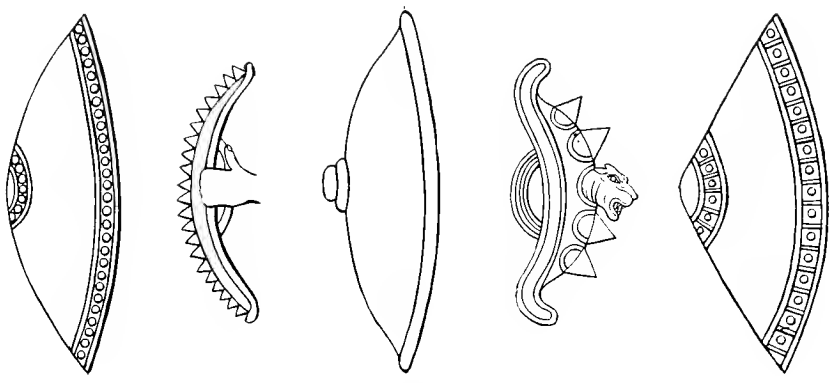
"the tribute of YAHUA (*Jehu*) the son of KHUMRI (*Omri*), bars of silver, of gold, basons of gold, bowls of gold, cups of gold, flagons (*lit.* buckets) of gold, bars of lead, a royal sceptre, and spearshafts (?)."



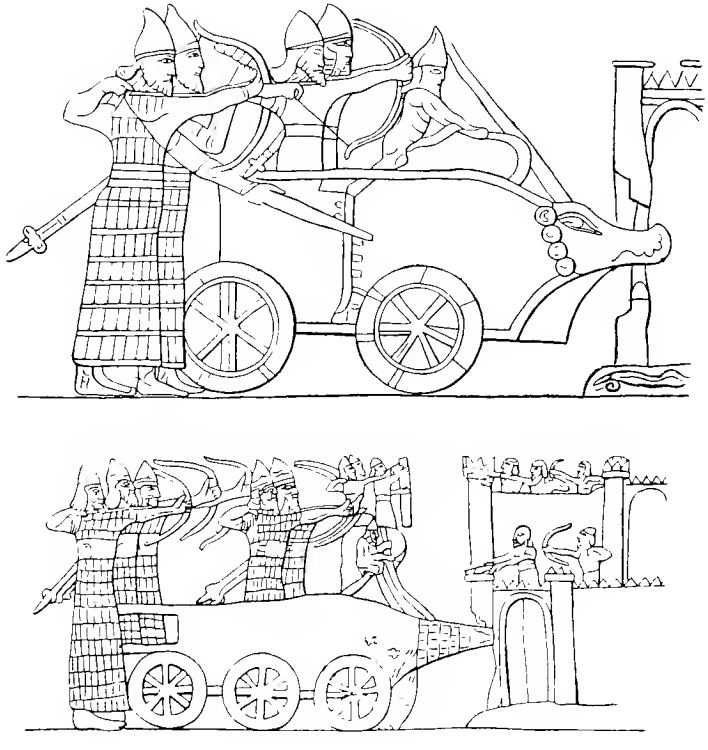
Indian elephant and apes, the tribute of the Armenian Muzri (*cf.* 1 Kings 10. 22).

In the above picture is represented the tribute of the MUZRI, comprising an elephant and apes of various kinds (*cf.* 1 Kings 10. 22). It is important to notice that the Assyrians knew of a northern as well as a southern Muzri (Egypt). The former lay in N. Syria, between the Orontes and the Taurus range; and it is this country which seems to be intended in 1 Kings 10. 28; 2 Kings 7. 6. *See* Winckler, *Alttestamentliche Untersuchungen*, page 172.

ENLARGED VIEW OF ONE SIDE OF THE APEX OF THE BLACK OBELISK,
Showing the Cuneiform Text with which it is inscribed.



TARGETS WITH METAL ORNAMENTS



METAL BATTERING RAMS.

[*From the Gates of Shalmaneser at Balawat.*]

Inscribed Statue of Nebo, the Babylonian God of Letters.

NEBO or Nabû, *i.e. the Prophet*, was the Babylonian god of learning and the special patron of the scribes. His great sanctuary was the temple called E-ZIDDA at Borsippa, the principal seat of learning in Babylonia (*see* pages 201, 203, 219, 221). In the prophecy (Isa. 46. 1) **Nebo** represents the scribe and priest caste, as **Bel** represents the civil powers.

Isa. 46. 1, 2.

The statue in the illustration was erected by the governor of **Calah,** named BEL-TARZI-ILUMA, for the preservation of the life of the Assyrian king RIMMON-NIRARI III. (B.C. 812–783) and his wife SAMMURAMAT (Semiramis), who were contemporary with **Jeroboam** II.

The titles of Nebo are interesting. In this inscription he is called *the master of devices* or *skilled in* (artistic) *designs; the All-knowing; the broad-eared, i.e.* widely receptive, intelligent (elsewhere *the open-eared*); *the wielder of the writing-reed: holder of the measuring-rod; He whose it is to make to know and to divine* (aright); *without whom no counsel is taken in heaven.* The close is remarkable: *Man of the future! in* NEBO *trust! in another god trust not!* The wife of Nebo was TASMIT, "hearing,' evidently in the sense of the "pupil" or "student."

STATUE OF NEBO,
The Assyro-Babylonian god of letters.
[*From Calah (Nimrūd).*]

Tiglath-Pileser II. (III.).

(B.C. 745–727.)

THIS monarch, who usurped the throne of Assyria in B.C. 745, was a Babylonian prince formerly known by the name of Pūlu, the **Pul** of 2 Kings 15. 19, and the Porus of the Canon of Ptolemy. In his annals, now preserved in the British Museum, he mentions **Rezin**, king of Damascus, **Menahem**, and **Pekah**, kings of Israel, and **Azariah** (or Uzziah), king of Judah. It was this very king who first introduced the system of the deportation of the inhabitants of conquered lands; a precedent afterwards followed by **Sargon** II. (B.C. 721) in the case of Samaria, and by **Nebuchadnezzar** in the case of Judah and Jerusalem.

Chronological Table of Events of the Reign of Tiglath-Pileser II.

THE following extract from the Assyrian Eponym Canon gives a chronological summary of the events of the reign of **Tiglath-pileser** II. I translate from *The Cuneiform Inscriptions of Western Asia*, Vol. II., Plate 52, l. 26 *sqq.* See also Schrader, KAT², page 468 f.; Delitzsch, *Lesestücke*², page 94; and Rost's *Tiglath-pileser*.

[B.C. 745.] In the month Iyar, day 13, **Tiglath-pileser** seated himself on the throne. In the month Tisri * he marched to the Midriver[land].

[B.C. 744.] To the land of Namri.

[B.C. 743.] At (? to) the city of **Arpad** (*Tell Erfâd*). The slaughter in the land of **Ararat** (*Armînâ*) was effected.†

[B.C. 742–740.] To the city of **Arpad**. To the same city. In three years it was taken. To the city of Arpad.

[B.C. 739.] To the land of Ulluba. The city of Birtu was captured.

[B.C. 738.] The city of Kullanî (= **Calneh**, Isa. 10. 9) was taken.

[B.C. 737.] To the land of **Media**.

[B.C. 736.] To the foot of Mt. Nal.‡

[B.C. 735.] To the land of **Ararat**.

[B.C. 734.] To the land of **Philistia**.§

[B.C. 733–732.] To the land of Dimashqa (= **Damascus**; 2 Kings 16. 9). To the land of Dimashqa.

[B.C. 731.] To the city of Shapîa.

[B.C. 730.] In the country i.e., *The king remained at home: there was no expedition*.

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* *I.e.*, five months after his accession.

† Or, There was a slaughter in the land of Ararat *lit.* The smiting of the land of Ararat was smitten (*v. s.*).

‡ Probably the Armenian Taurus. The expedition was against the Na'iri, who lived there.

§ Pilishta, *i.e.*, the small Philistine states (Rost).

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ASSAULT OF A CITY BY TIGLATH-PILESER II. (III.),
The *Pul* of 2 Kings 15. 19, king of Assyria, B.C. 747–727.

[B.C. 729.] The king took the hands of **Bel.**
[B.C. 728.] The king took the hand[s] of Bel. The city of Di
[B.C. 727.] To the city of . Shalmanu-asharid (= **Shalmaneser** IV.). seated himself on the throne.

The cuneiform text of the sculptured slab represented in the plate is part of a fragment of the annals of Tiglath-pileser II. The preceding lines may be rendered as follows:—

"The tribute of Kushtashpi of the city of Kummuch, Raṣunnu (**Rezon**) of the land of Damascus, Menihimme (**Menahem**) of the city of Samerina (**Samaria**), Ḥirummu (**Hiram**) of the city of Ṣurru (*Heb.* Ṣôr; **Tyre**), Sibitti-Bi'li of the city of Gublu (**Gebal**), Urikki of the land of Quć (**Koa**), Pisiris of the city of Gargamis (**Carchemish**), Eniel of the city of **Hamath,** Panammû of the city of Sam'al, Tarchulara of the land of Gurgum, Sulumal of the land of Melid, Dadiel of Kaskâa-city, Uassurme of the land of Tabal (**Tubal**), Uschitti of Tunâa-land, Urballâ of Tuchanâa-land, Tuchamme of the city of Ishtundi, Urimme of Churnâa-city, Zabibê queen of the land of Aribi (**Arabia**)—gold, silver, tin, iron, elephant hides, ivory, particoloured cloth, linen cloth, blue-purple stuffs, red-purple stuffs, *ushû*-wood, boxwood, all that is costly, the treasure of royalty."

Then follows what we read here, though in a more or less mutilated shape, viz:—

"(fa)t (sheep), whose fleeces were dyed red-purple, flying birds of the air, whose wings (were dyed to a blue-purple; horses, mules), oxen and sheep, he-camels, she-camels along with their young, (I received. In the ninth year of my reign, Asshur my Lord strengthened me, and un)to the land of Bit-Kabsi, the land of Bit-Sangi, the land of Bit-Urzakki, the land of the **Medes,** the land of Bit-Zualzash, the land of Bit-Matti . . . the city of Kindigiakush, the city of Kingialkasish, the city of Ku , the city of Kimbazchati, along with the cities of their territory, I captured . A sharp iron lance I made; the victories of Asshur my Lord upon it (I engraved)* "—See Layard's *Inscriptions*, Plate LXVIII., and 3 R. 9. 3.

Official Records of Tiglath-Pileser II.

(A LARGE clay tablet inscribed on both sides, found in the ruins of the king's palace at *Nimrûd*, the ancient **Calah**, and now in the British Museum.) In this tablet, which is most unhappily broken across the middle, the king relates the course of events to the seventeenth year of his reign (B.C. 729). The original text is published as Plate 67 of the second volume of the *Cuneiform Inscriptions of Western Asia*. In translating from this, I have not thought it necessary to note the lacunæ supplied from a duplicate (*see* Schrader's *Keilschriftliche Bibliothek*, Band II., pages 8 *sqq.*), but only my own conjectures, which are not very numerous.

Since writing the above, I have had the advantage of comparing my text and translation with those of Dr. Paul Rost in his special edition of the inscriptions of this monarch.

* *Cf.* the votive sword of an earlier Assyrian monarch, page 133.

Translation.

1 Palace of TUKULTI-APIL-ESHARRA, **the Great King,** the powerful king, the king of the world, the king of **Assyria,** the king of **Babylon,** the king of the land of **Shinar** and **Accad,** the king of the Four Quarters:

Ps. 2. 9. Isa. 8. 7; 41. 16. 2 The mighty, the brave, who by help of ASSHUR his Lord brake in pieces like a potter's vessel the whole of them that obeyed him not, like a flood overwhelmed them, and gave them over to *lit.* reckoned them for the wind;

3 The king who by the command *or* in the name of ASSHUR, SHAMASH, and MERODACH, the Great Gods, went hither and thither; and from the briny flood of Beth-Jakin* to the land (*or* mountains) of Bigni (*Demavend*) towards the sunrising,

4 And the sea of the sunsetting† unto the land of **Egypt,** from the base of heaven to the top of heaven, took possession of the countries and exercised sovereignty over them.

5 From the beginning of my reign unto my seventeenth year the men of Itu'u, the men of Rubu'u *for* Shubbu'u, the men of Chamar-anu, the men of Dibchûatu, the men of Chatallu, the men of Rubbû, the men of Rapiqu, the men of Chuânu, the men of Rabi-ilu,

6 The men of Nasiru, the men of Gulusu, the men of Nabatu, the men of Rachiqu, the men of Na[kru], the men of Rummulutu, the men of Adilê, the men of Kipré,‡ the men of Ubudu, the men of Gurumu, the men of Bagdadu, the men of Chindiru,

7 The men of Damunu, the men of Dunanu, the men of Nilqu, the men of Radê, the men of Da ., the men of Ubulu, the men of Kamu'u, the men of Amlatu, the men of Ru'ua, the men of Qabiru, the men of Li'tâu, the men of Marusu,

8 The men of Amatu, the men of Chagarânu, the city of Dur-Kurigalzi, the city of Adin[a],§ the city of Birtu-sha-Sarragîti, the city of Birtu-sha-Labbanat, the city of Birtu-sha-machâzi-Kâri-Bêli-mâtati,

9 The men of Arumu **Aram**, all of them, bordering on the Tigris, the **Euphrates,** and the Surappi, unto the river Uknû (*Kerkha*), on the coast of the Lower Sea (*i.e. the Persian Gulf*), I conquered, made a slaughter of them, carried off their spoil.

10 The men of Arumu, all that there were, to the territory of Assyria I annexed them; and my officer, the governor-general, I placed over them. Above Til-chamri (*Jebel-Hamrin?*), which they call Chumud,

Cf. **2 Kings 25. 22.**

11 I built a city, Kâr-Asshur I called its name: the people of the countries, the conquest of my hands, I settled there *lit.* made to enter it. At Sippara, Nippur, **Babylon,** Borsippa, Cûtha, Kish, Dilbad, and **Erech,** the peerless cities,

2 Kings 17. 24.

2 Sam. 8. 18 (*vera' priests*); *cf.* **6. 17, 18.**

12 Pure offerings of lambs to **Bel,** Zêrbânitu, **Nebo,** Tashmêtu **Nergal,** Lat, the great Gods my Lords, I offered, and they loved my ministration *lit.* priesthood. The broad land of Kâr-Duniash,¶ to its entire extent, I took possession of, and

---

* The Persian Gulf. *Bît-Jakin* or Beth-Jakin was the name of the chief Chaldean tribe established on its shores.

† The Mediterranean.

‡ The names in lines 5–8 are those of Babylonian communities (*see* Schrader KAT. page 340).

§ Rost Adi-du (?). ‖ Aramean tribes which had settled in Babylonia.

¶ Kâr, or *fortress of the God Duniash*, the old Cassite name of Babylonia proper. The Babylonians appear to have welcomed Tiglath-pileser, as their deliverer from the domination of the Arameans.

Jer. 50. 21; Ezek. 23. 23.

13 Exercised sovereignty over it.—The men of **Pekod,*** as with a net I threw down; I made a slaughter of them, carried off their plentiful spoil. The selfsame men of **Pekod,** the city of Lachiru-sha-Idibirîna, the city of Chilimmu,

Cf. **2 Kings 17. 6.**

14 The city of Pillutu, which is on the border of **Elam,** I annexed to the territory of **Assyria,** and put them in charge of my officer the governor of the city of Arrapcha. The land of Kaldudu, all (the people) that there were, I removed, and

15 In the interior of **Assyria** I stationed (*i.e.* settled them). The land of Kaldu (*i.e.* **Chaldea**), to its entire compass, as with a birdsnare I threw down; of Nabû-ushabshí, son of Shilâni, his slaughter in the neighbourhood of his city Sarrabânu I accomplished,

16 And himself before the main gate of his city I impaled, and I made his land subject. Sarrabânu with mounds and siege-machines I captured; 55,000 people with their property,

Deut. 13. 17 (*tel*= Assyr., *tilu*, heap); **Isa. 25. 2.**

17 His spoil, his goods, his chattels (*or* substance), his wife, his daughters, and his Gods, I carried off. That city along with its dependent towns, I wrecked, razed, burnt with fire, and to heaps and ruins turned.

18 The city of Tarbaṣu, the city of Iaballu, I captured; 30,000 people with their property, their spoil, their goods, their chattels, and their Gods, I carried off. Those cities, along with their dependent towns (*lit.* the cities of their environs)

Cf. **Ezek. 17. 12–20.**

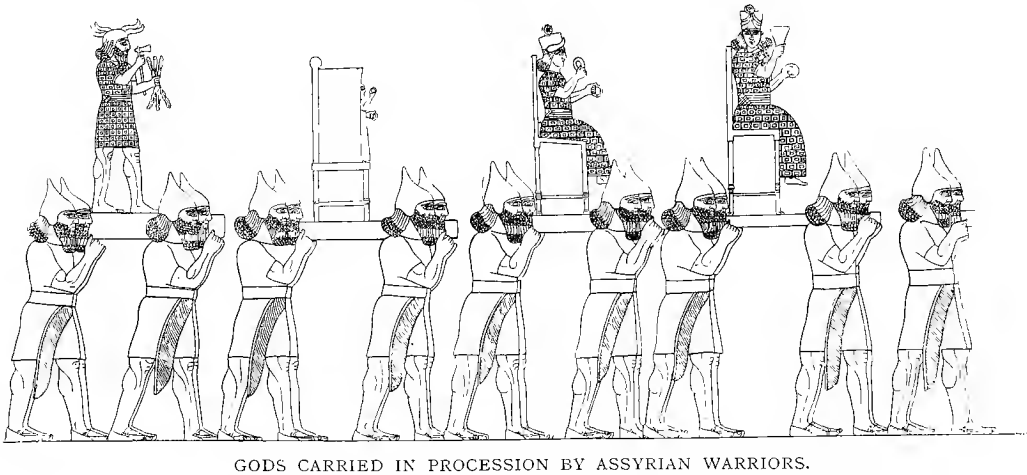
19 Like a storm-heap† I destroyed. Zaqiru son of Sha'allu sinned against the commands of the great Gods, and [made] a compact with [my enemies]. On him with his grandees I laid hands,

Cf. **2 Kings 25. 7.**

20 Fetters of iron I threw on them, and took them to **Assyria,** The men of the land of Bît-Sha'alli were afraid, and the city of Dûr-[Ellatâa], their they took refuge in (*lit.* took for their stronghold).

Cf. **2 Kings 24. 14, 15.**

21 That city with mines and siegeworks I captured, and made even with the ground; 50,400 people with their property, their spoil, their goods, their chattels, his (*Zaqiru's*) wife, his sons, his daughters, and his Gods, I carried off.



GODS CARRIED IN PROCESSION BY ASSYRIAN WARRIORS.
[*A sculptured slab from the palace of Tiglath-pileser II., king of Assyria, at Calah* (*Nimrûd*).]

Cf. the present *Nahr Pakod* near *Ners*.

† *Kîma tîl abûbi*, like the rubbish-heap tossed together by a hurricane, or the *débris* piled up by a flood. Or may the term "heap" refer to the columns of dust raised by the hurricane, or to the *bore* of the flood?

22 The city of Amidâtu I captured, the people with their property, their (*lit.* his) spoil, their goods, their chattels, I carried off. The land of Bit-Sha'alli, to its entire extent, like a deluge (*or* storm), I overwhelmed, and laid waste its dwelling-places.

23 Those lands to the territory of Assyria I annexed. Ukîn-Zêr, of the tribe of (*lit.* son of) Amukkânu, in the city of Sapê (= Sapia), his royal city, I shut him up; a great slaughter of his troops before its gates I made.

Amos 7. 14. Deut. 20. 19, 20. 2 Kings 3. 19, 25.

24 The groves of fig-sycamores (?)* hard by its walls I cut down, and left not one; its date-palms within the bounds of its land I felled, and its their? produce (*or* foliage?) † I plucked off (*or* destroyed) and filled the holds therewith. The whole of his cities

ASSYRIAN SOLDIERS FELLING THE FRUIT TREES OF A CONQUERED CITY.

The destruction of the date-palms and other fruit-bearing trees, which no doubt usually happened during the siege or followed the capture and razing of a city which had offered any serious resistance to the Assyrian power, was an act of severity forbidden by the milder law of Deut. 20. 19 to the warriors of Israel.

This broken slab is from the ruins of Sennacherib's palace at *Kuyunjik*, and represents a scene in one of that monarch's campaigns in Southern Babylonia. In the lower part of the sculpture we see part of the walls and towers of the town on the bank of a river or canal, and the king's foot under his state-umbrella is still visible on the edge of the fracture.

25 I wrecked, razed, burnt with fire.—The land of Bît-Shilâni, the land of Bît-Amukkâni, and the land of Bît-Sha'alli, to their entire extent, like a storm-heap I destroyed; to mounds and ruins I turned them.

2 Kings 20. 12.

26 The tribute of Bâlasu (Belesys), of the tribe of Dakkur and of Nâdin (Nathan) the Lurakite, silver, gold, precious stones, I received. —**Merodach-Baladan,** of the tribe of Jakin, king of the sea, who had come before none of the kings my fathers, and

27 Had not kissed their feet,—the fear of the Majesty of Asshur my Lord overwhelmed him, and unto the city of Sapia to my presence he came and kissed my feet. Gold, the dust of his land, in abundance.

---

* Or palms, as distinct from date-palms

† Delitzsch writes *uhinnu* but cf. Arab. *ghanna* (with strong Ain), which denotes "raccolta di palma," according to the Italian editor of the *Book of the Palm;* also "dense trees" (Lane) *ghannâ'*, a collection of dense trees *aghyan*, green, leafy. As the Assyr. term has the determinative prefix of vegetation, it may mean the foliage or leafy head of the palm

28 Vessels (ornaments) of gold, necklaces (?) of gold, precious stones the produce of the sea (*i.e. pearls* or *amber*), tall trunks of *ushû*-wood, horehound, *gal-ann*,* variegated stuffs, fragrant plants of all sorts, oxen and sheep, as his tribute I received.

29 The land of Namri,† the land of Bît-Sangibuti, the land of Bît-Chamban, the land of Sumurzu (*or* Suchurzu), the land of Barrua, the land of Bît-Zualzash, the land of Bît-Matti, the city of Niqu of the land of Umlîash, the land of Bît-Tar-anzâa, the land of Parsua, the land of Bît-Zatti,

30 The land of Bît-Abdadani (*Abdadan*), the land of Bît-Kabsi (*or* Chubsi), the land of Bît-Sangi, the land of Bît-Urzakki, the land of Bît-Ishtar, the city of Zakruti, the land of Gizi-nikissi, the land of Nishshâ, the city of Ṣibur, the city of Urimzan, the land of Rahusan,

31 [The land of Ni]paria, the land of Bustus, the land of Ariarmi, the land of Darugallê,‡ the land of Saksukni, the land of Araquttu, the land of Kâr-Zibra, the land of Guqinnana, the land of Bît-Sakbat, the land of Silchazi,

32 Which they call *The Stronghold of the Children of Babylon*
Cf. **Gen. 2. 11.** the land of Rû unto the land of Bît-tâbti (*house of salt* = the desert), the land of Ushqaqqâna, the land of Shikraki, (the place) of gold,—wide-
Luke 21. 35. spreading (*or* remote) § districts of **Media,**—to their entire limits like a bird-snare I fell upon them, and

33 Made much slaughter of them ; 60,500 people with their property, their horses, their mules, their dromedaries, their oxen, their sheep, beyond number I carried off.

34 Their cities I wrecked, razed, burnt with fire, to heaps and ruins turned.—The land of Namri, the land of Bît-Sangibuti, the land of Bît-Chamban, the land of Sumurzu, the land of Bît-Barrua, the land of Bît-Zualzash,

35 The land of Bît-Matti, the city of Niqqu of the land of Umlîash, the land of Bît-Tar-anzâa, the land of Parsua, the land of Bît-Zatti, the land of Bît-Abdadani, the land of Bît-Kabsi, the land of Bît-Sangi, the land of Bît-Urzakki, the city of Bît-Ishtar,

36 The city of Zakruti, remote [districts] of **Media,** I annexed to the territory of Assyria. The cities in them I rebuilt ; the Might of Asshur my Lord I made to dwell therein ; || the people of the countries, the conquest (captives) of my hands, therein I settled.

37 My officer, as governor (*cf.* l. 10), over them I placed ; the image of my Majesty in the land of Tikrakki,¶ the city of Bît-Ishtar, the city of Ṣibur, the land of Ariarmi, the land of Darlugallê,

---

* The plants called LAL (cf. Chinese *lai*, a kind of horehound, with fragrant leaves, anciently burned in worship, and other fragrant plants and roots) and GAL-ANU were doubtless aromatics, as usual in tributes.

† On the S.W. border of Media, whence the conqueror advanced northwards.

‡ Written *DAR-LUGAL.mesh ǵu*, which means "cocks" ; *cf.* Aramean *tarnegōlā*.

§ DIRI = *shuparruru*, outspread Rost reads DAN = *dannûti*, and renders, "districts of the mighty Medes."

|| Established the worship of Asshur in the conquered districts.

¶ Probably the same as Shikraki, l 32

38 The city of Sil-ha-zi, which they call *The Stronghold of the Children of Babylon*, I set up. The tribute of [the land of Medi]a, the land of Ellipi, and of the city-governors of the hill-country, all of them, unto the land *or* mountains of Bigni,

39 [Towards the sunrising] horses, mules, dromedaries, [oxen,] and sheep [I received] . . . in *last letters of a lost name*, the glorious valour of Asshur my Lord, which He *or* I had dis[played] in all the highlands.

40 [Heard of fear of the Majesty of] Asshur my Lord overwhelmed him; and to the city of Dûr-Tiglathpileser, the city of . . . [unto] my presence he came and kis[sed my feet.]

41 [Horses,] mules, oxen, and sheep, weapons . . . [as his tribute I received.]

42 My [officer] Asshur-dânin-ani to the land of the remote * Medes eastward [I sent; 5,000 horses, men, oxen, and sheep beyond numbering he took away.] †

43 [The land of . . . the land of Ullu]ba, the land of Kirchu to its entirety I occupied; I annexed them to the territory of Assyria. [In the land of Ulluba I built a city; Asshur-iqîsha I called its name.]

44 [A palace for the dwel]ling of my Majesty therein I founded, the Might of Asshur my Lord I made to dwell therein; the people [of the countries, the conquest of my hands, therein I settled; my officer the governor-general over them I placed.]

45 [Sardaurri of Ur]artu **Ararat**, Sulumal of Melidde *Melitene*, Tarchul]ara of Gurgum,] . . .

46 . . . Kushtashpi of Kumuch *Commagene* to conquer, to spoil [came forth (?)] . . . . . .

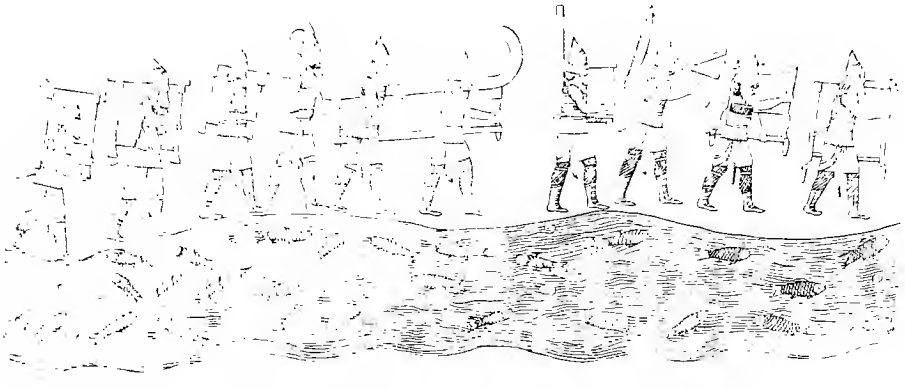
47 [Between] the land of Kishtan and the land of Chalpi, districts of the Land of Ku]much, I utterly routed them.]

48 . . . with their [blood] the Sinzi river like scarlet wool [I dyed] . . . . . .

49 . . . . . I took away from them in battles (?) . . . . . .

50 . . . . . this] royal couches . . . . . .

A gap of about 100 lines.



ASSYRIAN SOLDIERS CARRYING AWAY SPOIL.

Read DIRI, as in lines 32, 36, not KALA, "mighty."

† So Rost, from a parallel passage in another inscription.

Gen. 25. 3, 4, 13, 15. 1 Chron. 5. 19 (*Nodab*). 51 [The Mas]'âa, the Temâa, the Sab'âa, the Chaappâa, the Badanâa,* [the Ḥatteâa, the Adbeelites], [on the border of the lands]

52 [Of the sunsetting,] whom no man had known, and whose locality is far away, the renown of my Lordship [overawed them, and]

53 [Gold, silver,] he-camels, she-camels, fragrant growths of all sorts, as their tribute, like one man, unto [my presence they brought and kissed my feet.]

Gen. 25. 13. 54 The Adbeelite (chief) to keep a look-out on Egypt,† I appointed. In the countries, all of them, which

Ezek. 23. 23. 1 King 5. 18; Ezek. 27. 9. 55 The tribute of Kushtashpi (Gushtasp, Hystaspes), of the land of Kumuch, Urik (*or* Urigal) of the land of Quê (**Koa**), Sibitti-Bihil (Shibeath-Baal) of the city of Gebal,

Gen. 10. 18. (*Cf.* page 181.) 56 Eniel of the land of **Hamath,** Panammû of the city of Sam'al, Tarchulara of the land of Gurgum, Sulumal of the land of Melid

Gen. 10. 2. 57 Uassurmê of the land of Tabal (**Tubal; Cappadocia**), Ushchitti of the city of Tun, Urballâ of the city of Tuchan, Tuchammê of the city of Ishtunda,.

Gen. 10. 18; 14. 2. 58 Matan-Bi'il (*Mattan-Baal*) of the city of **Arvad,** Sanibu, (*Shinab*) of the city of Bît-Ammana (**Ammon**), Salamanu (*Solomon*) of the land of Ma'ab (**Moab**)

2 Kings 16. 7 *sqq.* 59 Mitinti of the land of Asqaluna (*Askelon*), Jauchazi (*Joachaz* = **Ahaz**) of the land of Jauda (**Judah**), Qaush-malaka of the land of Udumu (*Edom*), Muz[ri]

60 Chânûnu (*Hanun* or *Hanno*) of the city of Chazat (**Gaza**), gold, silver, tin (?),‡ iron, lead, variegated stuffs, linen-stuff, the wear of their country, red-purple woollen stuff,

61 Whatever is precious, the yield of sea and land, the speciality (*lit.* property) of their country, the treasure of royalty, horses and mules broken (*lit.* harnessed) to the yoke [in abundance I received.]

62 Uassurmê of the land of Tabal aped the style (?) of Assyria, and came not before me [to do homage]. My officer the **Rab-[shakeh** (l. 65) I sent against him, and accomplished his slaughter ? *Cf.* l. 16.]

Cf. **2 Kings 15. 19.** 63 Chullí, the son of a nobody, I seated on the throne of his (*Uassurmê's*) kingdom ; 10 talents of gold, 1,000 talents of silver, 2,000 horses, [as tribute I laid upon him ?]

The N Arabian tribes of Massa, Tema, Sheba, Ephah, and Nodab (1 Chron. 5. 19). "Nodab" may be a corruption of Badan[âa], with which Delitzsch compares the Greek form Badanatha.

† Some think that *Muzri* here denotes a N. Arabian tribe.

‡ *Anaku*, tin; *cf.* the Armenian *anak*, tin. *Abaru*, lead, is perhaps akin to the Armenian *kapar*, lead.

2 Kings 18. 17. 64 My officer **the Rab-shakeh** to the city of **Tyre** I sent; of Metenna the Tyrian 150 talents of gold . . . [as tribute I received.]

Cf. **Exod. 25. 40; 31. 3.** **2 Sam. 7. 2; Jer. 22. 14.** 65 With the wisdom, craft, wide understanding, which the Sage of the Gods the Prince NUDIMMUD *i.e. Ia* bestowed, a palace of cedars . . . [I built.]

1 Kings 7. 2-6. 66 And a colonnade *'or* pillared hall, like that of a **Hittite** palace, for my pleasure in the city of **Calah** I made.

67 The ground-space, which I made lar[ger] than that of the former palaces of my fathers, extending from the Tigris. . . .

1 Chron. 22. 15; 2 Chron. 2. 7. 68 All the clever craftsmen wisely I lavished on the work *lit.* I made to abound, or made abundant * and

1 Kings 5. 17; 7. 9 *sqq.* 69 To a height of 20 great cubits from the bottom of the angry waters I heaped up huge blocks of hewn stone ? *or* limestone), like the heaping up of a mountain, and . .

1 Kings 7. 2, 6, *etc.* 70 Their terrace I prepared, and I laid their foundation, and I made their top lofty. Half 1 GAR = 14 cubits and two-thirds of a cubit the house. . . [I con]structed, and

71 Made to face the north. Their gates, in ivory, *uskû*-wood, boxwood, sycamore, [pine,] . . [pistacia,] juniper.

72 The tribute of the kings of the **Hittite** land, the princes of the Arime-land and the Kaldi-land, whom by dint of my valour I had humbled to my feet, [I fashioned] . . I filled them with [lavish decora]tion.

73 5½ GAR, 4 cubits, from the bottom of the water to the roofline ?, I designed their structure, and made their buildings grea[ter] than the palaces of the countries.

1 Kings 5. 6. Cant. 4. 8. 74 Beams of tall cedars, sweet to smell as the scent of *chashur*-wood, [the gr]owth of mount Chamana *Amanus*, mount Labnana **Lebanon**, and mount Ammanana *Amana* = *Antilebanon*

75 I laid on them as roofing, carefully completing it. To make the decoration of the brilliant, with stones, the work of sculptors, I built, and beautified the gate.

1 Kings 6. 31-35. 76 Doors of cedar and cypress, two-leaved, hospitable to *'or* making to abound him that entereth them, the scent whereof refresheth (*lit.* bloweth on the heart.

77 With plating of *zachalû* bronze ? and white metal = *silver* I covered, and fixed in the gateways. Lion-colossi and bull-colossi, whose figures were very cunningly wrought, clothed with power.

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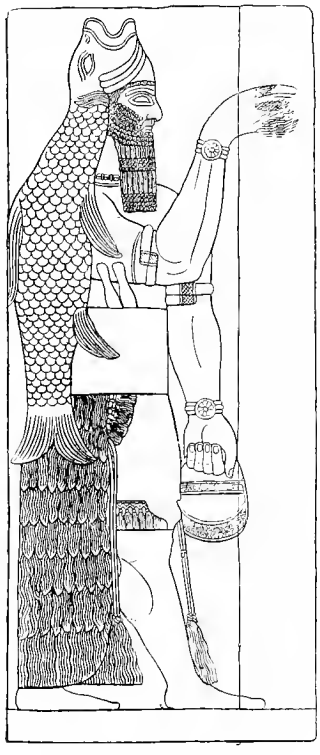
ukazzâ ? or *uhaṣṣib* (?)



"A CREATURE OF OCEAN."

78 I stationed in the entries, and set up for wonderment. Thresholds (*or* slabs) of white alabaster beneath them I laid, and made splendid the exit.

79 And with a relief (*or* image) of stone, the watcher of the great Gods, a creature of Ocean, I encompassed the side-walls, investing them with awe.

1 Kings 6. 29.

80 Enclosing spikes of gold, silver, and bronze, for their border(?) I put around them (*the palaces*), and made their appearance brilliant.

1 Kings 7. 9–11; 1 Chron. 29. 2.

81 In my royal seat, the mansion of white marble* and costly stones, the work of I took up my abode;

82 "The Palaces of Delight, furnished with Abundance, blessing the King, ensuring old age to their Maker"† for their name I called them.

83 "The Gates of Righteousness, ordering aright the Judgment of the Princes of the Four Quarters, receiving the Tribute of Mountains and Seas, admitting the Fulness of the Nations to the Presence of the King their Lord," named I the name of their gates.

Zech. 8. 16; Isa. 60. 18; Amos 5. 10, 15.

Old Babylonian Seal of Sin-Iqisha, "the Servant of the Lord of the Foundation-stone" (*i.e.* Sin), who was probably a Priest or Scribe.

A PRIEST is offering a goat to the statue of a god, behind which is the figure of another god, resembling the Egyptian Bes, mounted on a stand for carrying in processions.

In the illustration, page 173, **Gods carried in procession by Assyrian warriors,** we have a vivid commentary on such passages as Hos. 10. 6;

* *shashshi* = Heb. *shayish*, 1 Chron. 29 2.

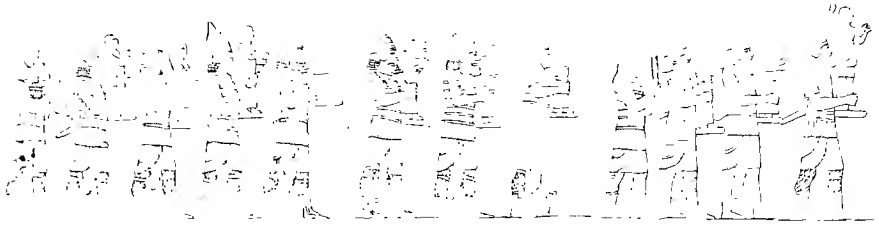
† So Nebuchadnezzar called his palace "May Nebuchadnezzar live! may the patron of E-Sagilla live long!" (P S.B.A., June 1889, page 322).

Jer. 43. 12; Isa. 46. 1, 2, 7; Baruch 6. 48, 57; *see also* 2 Kings 18. 33, 34; Isa. 10. 11. A later Assyrian king, Assur-bani-pal, has recorded that when he conquered **Elam** and took Susa, he recovered the image of the goddess Nanâ, which had been carried off from her temple in **Erech** by Kudur-Nanhundi, king of Elam, 1635 years previously (*i.e.* about B.C. 2280). Assur-bani-pal also carried off the principal Elamite gods.

JACKAL-HEADED GOD

Found in the Palace of Sargon II. at Khorsabad, whither it had been probably brought from Egypt.

We do not know from which of the cities taken by **Tiglath-pileser** II. (III.) the gods pourtrayed (*see* page 173) were borne away; nor can we certainly say what gods are represented in the sculpture. The standing figures with four horns (a symbol of the sun's rays; *cf.* Hab. 3. 4), and holding an axe (Baruch 6. 15) and thunderbolt (*see* page 91), is probably Bel-Merodach. The throned goddesses may be Ishtar and Zêrpânit, wife of **Merodach**, or Beltis, the wife of the elder **Bel**, *i.e. the great mother*, or *mother of the gods*. The figure within the covered throne seems also to be a goddess.



ASSYRIAN SOLDIERS BEARING GODS OF THE CONQUERED.

The Old Aramean Inscription of Panammû.*

(8th century B.C.)

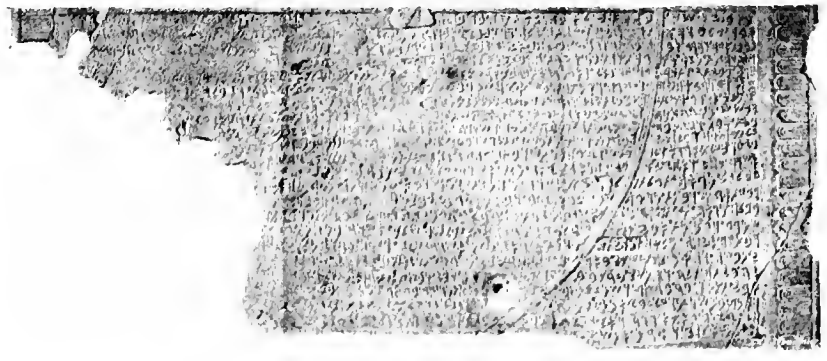
THIS and other relics of ancient Aramean culture, including a large statue of the god **Hadad** erected by Panammû I., and an inscribed bas-relief of Bar-Rekûb, who erected the present memorial stele in honour of his deceased father, Panammû II., were found by Dr. von Luschan in the course of his excavations in the neighbourhood of *Zengirli* in Northern Syria in 1888–1891, and are now in the Berlin Museum. These monuments are of the highest value, as proving that the old Aramaic tongue resembled the Hebrew far more nearly than its modern forms in the books of Ezra, Daniel, and the Targums would indicate; while the written characters are, as a whole, practically identical with those of the Moabite Stone and the oldest Phœnician inscriptions. An interesting feature is that the letters are cut in relief, like the so-called **Hittite** inscriptions, instead of being incised on the stones.

Sham'al or Sam'al is often mentioned in the Assyrian historical inscriptions, from B.C. 859 downwards. The country lay in the N.W. corner of **Syria**, between the lake of **Antioch** and *Marash*. Tiglath-pileser III. twice mentions Panammû (II.) of Sam'al, among the tributary princes of the West; firstly, in a list of those who paid him tribute in B.C. 738, which includes Kushtashpi of Kummuḥ or Commagene, **Rezin of Damascus, Menahem of Samaria, Hirom of Tyre,** Pisiris of **Carchemish,** Eniel of **Hamath,** Tarḥulara of Gurgum, and others; and secondly, in another list recording the tributes (B.C. 734) of Mattan-baal of **Arvad,** Sanibu of **Ammon,** Salamanu of **Moab,** Mitinti of **Askalon, Jehoahaz** (= Ahaz) of **Judah,** Qaushmalaka of **Edom,** Hanun of **Gaza,** and other kings.

The inscription on the stele of Panammû is unhappily too much injured for consecutive translation. It seems to give some details of the family history of the royal house of Sham'al before the Assyrians appeared

* See Professor Sachau's *Die Altaramäische Inschrift Panammû's* Berlin, 1894. *Die Altsemitischen Inschriften von Sendschirli*, by Professor Dr D. H. Müller, of Vienna, has reached me unfortunately too late for comparison here.

on the scene—a story of confusion and bloody usurpation (*cf.* 2 Kings 9 & 10) followed by a period of order and prosperity under Panammû. It then goes on to tell how Panammû, as a trusty vassal, helped **Tiglath-pileser** in his wars, and was rewarded by the gift of some towns in the adjacent country of Gurgum: dying afterwards, apparently in the camp before **Damascus**, which the Great King was besieging (B.C. 733). His death was mourned by the whole army. The author of the inscription adds that because of his own and his father's "righteousness" the king of Assyria seated him on his father's throne: whereupon he erected this monument as a memorial of his father.



THE INSCRIPTION

The following selections will give some idea of the general tenor of the inscription:—

"This statue Bar-Rekûb set up for his father Panammu, son of Bar-Sûr
As for his father, the gods of Ja'di delivered him out of his dungeon
[For] his younger brother had conspired [i]n his father's house, and slain Bar-Sûr, his father; and he slew seventy of his father's brethren
And the remnant thereof died, filling the prisons. And he made the wasted cities more numerous than the inhabited cities

The parricide seems to have issued in civil war, followed by dearth and famine.

Then (line 7)—

"**The king of Assyria**" is mentioned who, apparently, "made him Panammû, king over all the house of his father; and he slew [the conspirators?], and destroyed out of his father's house
And opened the prisons, and loosed the captives of Ja'di [and rebuilt] the house of his father, and made it fairer than aforetime. And the wheat and the barley and the spelt and the millet were multiplied in his days: and at that time food [was abundant].
and he exalted [my] father Panammû among the kings of **Chebar.**

And my father, though he was an owner of silver and an owner of gold, in his wisdom and in his righteousness he held mouth to the skirt (*i.e.* kissed it) of the Lord, the king of Assyria "

(The "righteousness" of Panammû and his son may be contrasted with **Zedekiah's** breach of fealty, 2 Kings 36. 13, which was solemnly condemned by the prophets, Ezek. 17. 12–21.)

and the Lord, the king of Assyria, suffered him to make war against the kings of Chebar [And he ran]

By the chariot-wheel of the Lord, **Tiglath-pileser,** king of Assyria (*cf.* 1 Sam. 8. 11; 2 Sam. 15. 1; 1 Kings 1. 5), who made war (?) from the rising of the sun to the setting thereof, [and became lord ?]

Of the four quarters of the earth; and the produce of the East was the tribute of the West, and the produce of the West the tribute of the East. And as for my father,

The Lord, Tiglath-pileser, king of Assyria, [added to] his borders some cities of the borders of Gurgum And my father Panammû, son of Ba[r-Ṣûr]

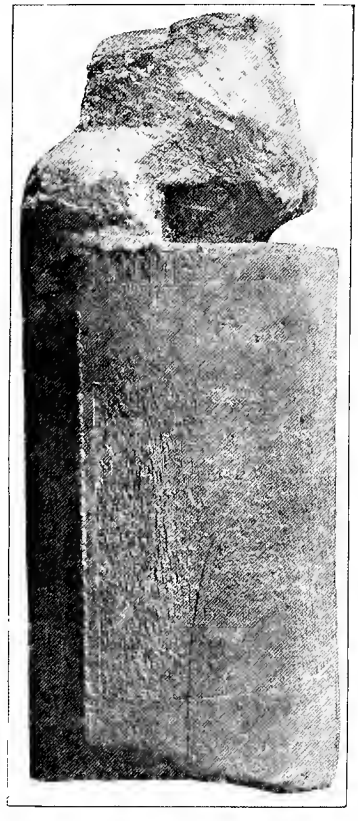
Fell sick;* yea, my father Panammû died among the troops (*or* during the campaign) of the Lord, Tiglath-pileser, king of Assyria, in the camp

And his royal wept for him; and the whole camp of the Lord, the king of Assyria, wept for him. And the Lord, the king of Assyria, took

His corpse (?), and appointed a mourning (?) for him on the way, and conveyed my father from **Damascus** to (his own) place

And all his house [wept] for him. And as for me, Bar-Rekûb, son of Panammû, because of my father's righteousness and because of my own righteousness the Lord, the king of Assyria, made me to sit [on the throne]

Of my father Panammû, son of Bar-Ṣûr; and I set up this statue [for a memorial of my father], for Panammû, son of Bar-Ṣûr, and built [a chapel ?]



BROKEN STATUE OR STELE OF PANAMMÛ II.,

King of Sham'al or Sam'al, in N.W. Syria. Erected by his son and successor Bar-Rekûb, between the years B.C. 733-727.

* * * *

"And this memorial is the portion (?) of **Hadad** and **El** and Rekûb-El, the Lord of the House, and Shemesh and all the gods of Ja'dî. [And cursed be he who shall destroy this memorial which I have set up]

For my father, before my gods and before men!"

---

* *Shamrag*, fell sick, is from a root *marag* = *maraq* = *maras*; *cf.* Assyrian *marâsu*, to be ill.

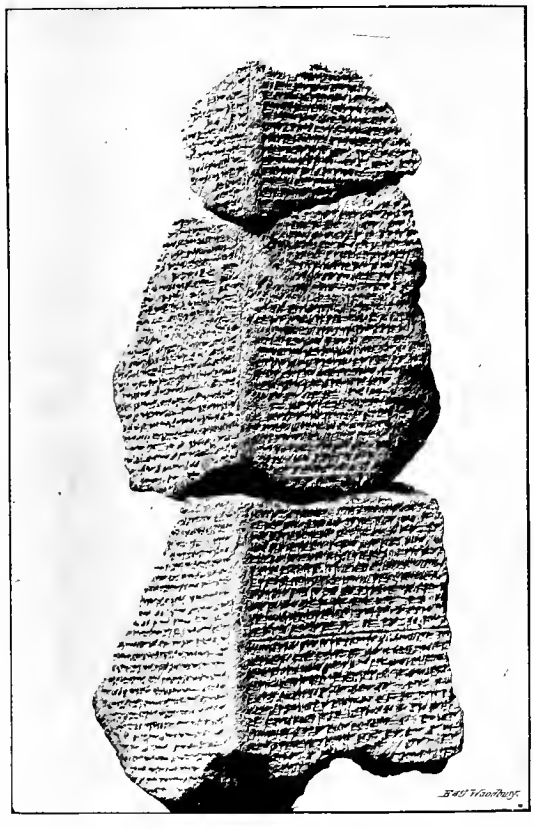
The close affinity of the language here to that of the historical books of the Old Testament must strike every reader. There is also an affinity of religious ideas; and it is especially interesting to observe that these old Aramean kinsfolk of the Hebrews worshipped not only **Hadad**, the god of Damascus, and Shemesh, the Sun (*cf.* Beth-shemesh), but **El**, "the mighty," and Sûr, "**the Rock**," both of which are well known Biblical designations of God. Resheph, too, was one of their deities (*cf.* Hab. 3. 5; Ps. 76. 3; and page 247); but perhaps the most noteworthy of all the Divine names in these inscriptions is Rekûb-El, "God's Chariot, *i.e.* evidently, the cherubic bearer of the Deity (*cf.* Ps. 18. 10: "He rode on the Cherub," where the Hebrew combines *rakab*, to ride, and *kerub*, cherub; also Ps. 68. 17). The god Rekûb-El is called "lord of the house," as guardian of the palace, like the Assyrian cherubim which guarded the king's doors (*see* CHERUBIM). The notion of a winged bearer of deity travelled further east, and is found in the Garuda, the winged and beaked bearer of Vishnu, of which we give a characteristic representation.

A HINDÛ CHERUB OR GARUDA.

Broken Cylinder of Sargon II., King of Assyria.

(B.C. 722–705.)

THESE fragments were found in that great store-house of Assyrian literature, the Library or Record Chamber of Assur-bani-pal (*see* page 200), the great-grandson of **Sargon** II., one of whose campaigns they chronicle.



BROKEN CYLINDER, WITH INSCRIPTION OF SARGON, KING OF ASSYRIA (B.C. 722-705).

AZURI, king of **Ashdod**, had conspired with his neighbours to throw off the yoke of Assyria; and **Sargon** had deposed him, and made his brother AHIMITI (= Ahimoth ?) king in his place. But the disaffected princes and peoples of Palestine would not recognise Sargon's vassal-

king, and set YAMANI on the throne of **Ashdod**. (**Judah**, **Edom**, and **Moab** were in treasonable correspondence with "*Pharaoh, the king of Egypt, a prince who could not deliver them,*" as **Sargon** himself says, in language vividly reminding us of Isa. 30. 5, 7.) Without waiting to muster his entire forces, Sargon at once marched against Ashdod. Apprized of his

SARGON AND HIS TARTAN (Isa. 20. 1).

[*From Sargon's Palace at Khorsabad.*]

coming, Yamani fled to the south borders of Egypt, and "*appeared no more.*" **Ashdod**, **Gath**, and Ashdodim were besieged and taken; and Yamani's gods, wife, sons, daughters, treasures, and people became the victor's booty. Sargon repeopled the towns with foreigners from other conquered places and appointed a governor. Afterwards the king of **Ethiopia**, overawed by the might of the Great King, sent Yamani in chains to Assyria.

Isa. 20.
cf. 2 Kin. 17. 24.

SENNACHERIB.

(B.C. 705-681.)

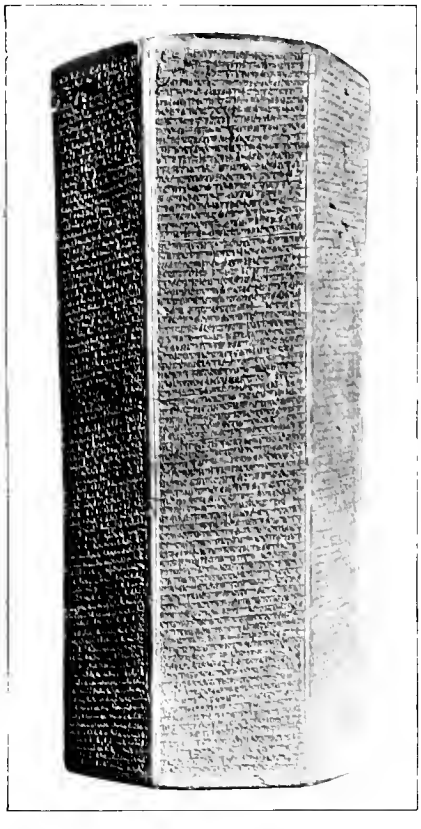
Record of the Invasion of Judah and the Siege of Jerusalem.

THE famous Cylinder of **Sennacherib** is a six-sided cylinder of terra cotta which was found at Nineveh. Before its acquisition by the British Museum, it was in the possession of Mr. Taylor; and it is known as the "Taylor Cylinder" among Assyriologists. It contains a record of eight years of **Sennacherib,** including his third expedition, B.C. 701, which was directed against the kings of Phœnicia and Palestine,

2 Kin. 19. 9. who had been incited to revolt by **Tirhakah, king of Ethiopia.** The Phœnician cities surrendered to the invader, while the king of **Sidon** fled to **Cyprus,** then largely colonised by Phœnicians; **Judah** and **Philistia,** being nearer Egypt and expecting help from thence, held out. **Askelon** was first captured, and Zedekiah its king taken prisoner and sent to Assyria, while the Philistine towns of Beth-Dagon, **Joppa,** Bene-berak, and Azur, also fell. The people of **Ekron** had revolted against Padi their king, because he had sided with the Assyrians, and had dethroned him and sent him in chains to **Hezekiah.** A pitched battle, in which the allies were aided by the chariots of the kings of Egypt and their overlord, the king of **Ethiopia,** was fought at **Eltekeh,** and terminated in a victory for the Assyrians. The turn of **Judah** now came, and this is best described in the words of the inscription:—

"But as for **Hezekiah** of Judah, who had not submitted to my yoke, forty-six of his strong cities, together with numberless fortresses and small towns in their neighbourhood, I invested and took by means of the battering of rams and the assault of scaling-ladders (? *or*

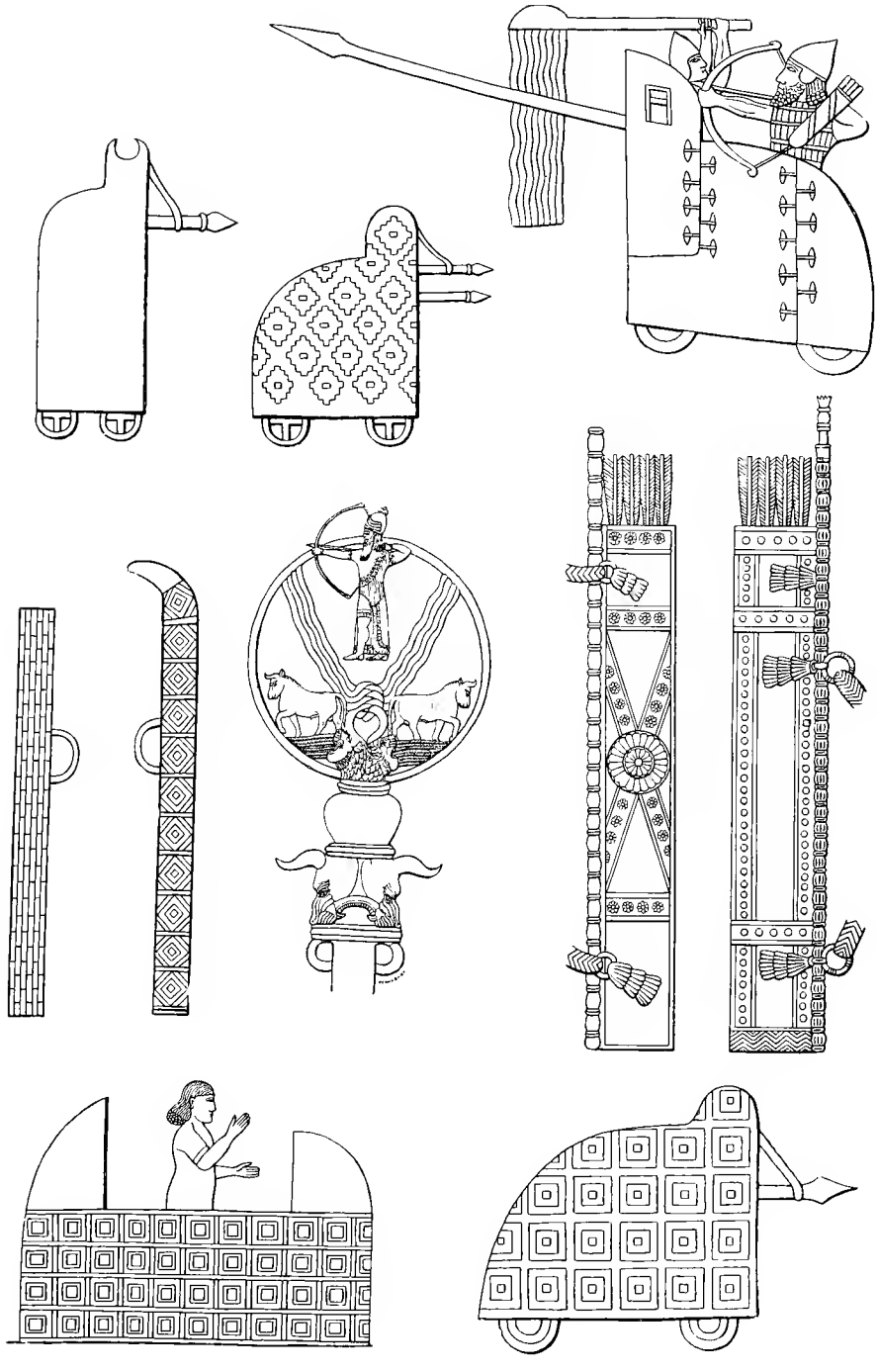
siege-towers the attack of the foot-soldiers, mines, bulls, and axes. I brought out from the midst of them, and counted as spoil 200,150 persons, young and old, male and female, horses, mules, asses, camels, oxen, and sheep without number. As for himself, I shut him up like a bird in a cage in his royal city of **Jerusalem**. I built a line of forts about him, and whoever came forth from the gate of his city, I punished. His cities which I had plundered I severed from his territory, and gave them to Mitinti king of **Ashdod**, Padi king of **Ekron**, and Zil-bal king of **Gaza**; and so I diminished his territory. To their former annual tribute I added an impost of presents to my Lordship, and laid it upon them. Him, **Hezekiah**, the fear of my august Lordship cast down, and the Arabians (?) and his trusty warriors whom he had brought in for the defence of **Jerusalem** his royal city, fell away. Along with 30 talents of gold and 800 talents of silver, he caused to be brought after me precious stones, carbuncles, *kasû* stones, great pieces of lapis lazuli, ivory beds, ivory thrones, elephant hides and tusks, *ushu* wood, box-wood, all sorts of things, a huge treasure, and his own daughters, the women-folk of his palace, men-singers, women-singers, to **Nineveh** the city of my Lordship; and he despatched his envoy to pay the tribute and do homage (*cf.* Isa. 36 & 37).



CYLINDER CONTAINING THE ACCOUNT OF SENNACHERIB'S INVASION OF JUDAH.

The Scriptural and monumental accounts complete and supplement each other. **Sennacherib** makes no mention of the disaster which befell the Assyrian host; but it is evident that he did not take **Jerusalem**, for the tribute was sent after him to **Nineveh**, not, as in the case of the captured city of **Lachish**, brought to him before the city. Besides, had he done so, he certainly would not have omitted to state the fact. There may at first appear to be a contradiction in the amount of the tribute. In 2 Kings 18. 14 the tribute is given as "*three* hundred talents of silver and thirty talents of gold: while in the inscription it is "eight hundred talents of silver and thirty talents of gold.' The difference is possibly to be accounted for by the Assyrians and Jews using two different silver tariffs, but more probably by corruption of the Hebrew text. There is no difference in the gold standard.

2 Kin. 18. 14.

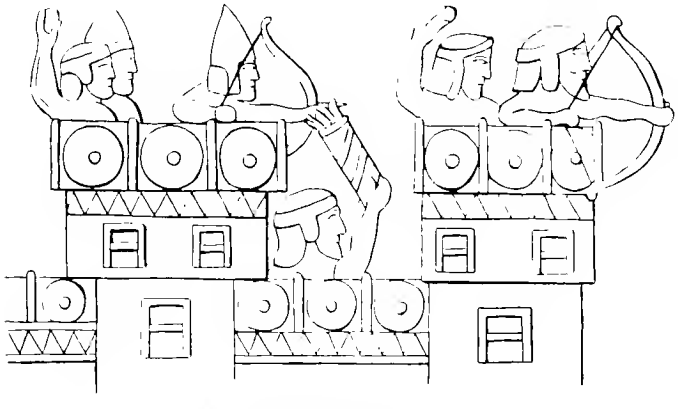


ASSYRIAN MILITARY ENGINES, ROYAL STANDARD, MOVABLE SCREENS, AND TENT.

The Storming of Lachish in Judah, with Sennacherib Receiving the Spoils and Captives.

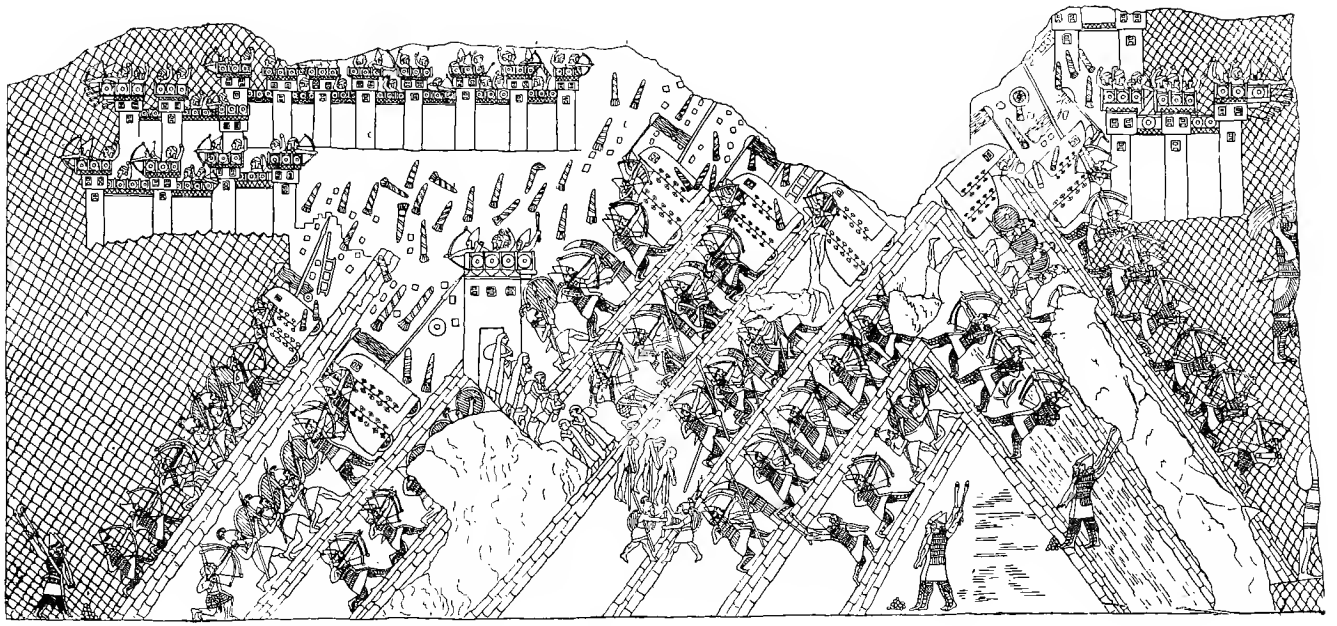
THIS fine series of sculptures from the ruins of **Sennacherib's** palace at **Nineveh,** now in the British Museum, represents the assault and surrender of **Lachish** (2 Kings 18. 13, 14 & 19. 8); a stronghold of the ancient Amorites (Josh. 10. 3), which retained or regained its importance in the times of the Judean monarchy, having been fortified by Rehoboam (2 Chron. 11. 9; *cf.* 2 Kings 14. 19, Mic 1. 13). It was one of the sites reoccupied by the restored exiles after the Babylonian captivity (Neh. 11. 30).

In the first portion of the bas-reliefs (page 101) we see the *fenced city* on its *heap* (*tēl*; *cf.* Jer. 30. 18, and page 104), its towers filled with archers, and others who rain lighted torches upon the wooden cars under cover of which the battering-rams are worked,* and upon the tall wicker screens behind which bowmen and spearmen and slingers are assailing the defenders. Here and there scaling-ladders are reared against the walls. From the principal gate captives are issuing; and in the immediate foreground two soldiers are in the act of impaling a youthful prisoner, side by side with his father and brother—an atrociously cruel mode of execution, practised by the Assyrian kings on important captives (*see* page 173, l. 10), and still in vogue among the Turks until quite recently.



INHABITANT OF LACHISH HURLING A LIGHTED TORCH FROM THE WALL.

* Note the discharge of water from within the cars upon the battering-rams, apparently to prevent them from catching fire



THE STORMING OF LACHISH BY THE TROOPS OF SENNACHERIB, KING OF ASSYRIA (2 Kings 18. 13, 14, 17; 19. 8).

[Sculpture from the ruins of Sennacherib's palace at Nineveh.]

Herodotus relates that when Darius took Babylon, he impaled about 3,000 of the chief men of the city (iii. 159).

In the second portion of the sculptures (page 193), **Sennacherib** sits on his splendid throne of bronze and carven ivories, while his great officers present the prisoners from the fallen city. Above is the inscription :—

"Sennacherib, king of the world, king of Assyria, sate on a throne, and caused the spoil of **Lachish** to pass before him."

The victorious monarch grasps bow and arrows, the speaking symbols of his warlike prowess and recent success (*cf.* Gen. 48. 22 ; Isa. 5. 28 ; 2 Kings 19. 32 ; and see the plate facing page 200, where Assur-banipal holds his bow and arrows over the lions he has killed in the hunt). Behind the throne stand two eunuchs, holding fly-flaps over the king's head ; and behind them is a large tent, over which we read :

"Tent of Sennacherib, king of Assyria."

Below is the great king's chariot with its attendants, one of whom carries a state umbrella ; and on the left, some captives are being despatched. Palms, vines, and olives adorn the landscape. The distinctly Jewish type of face of the inhabitants of **Lachish** should be noticed. During his explorations at *Tell el-Hesy* (page 194), Professor Petrie discovered the steps and guard-house of the great gate of **Lachish,** through which the prisoners are represented as passing to surrender (*see* the Plate, page 191).

SUBMISSION OF THE PEOPLE OF LACHISH

Upon the whole, in spite of the total absence of perspective in the design, it will be recognised that these relics of ancient art convey a powerfully realistic impression of the incidents they were intended to commemorate.

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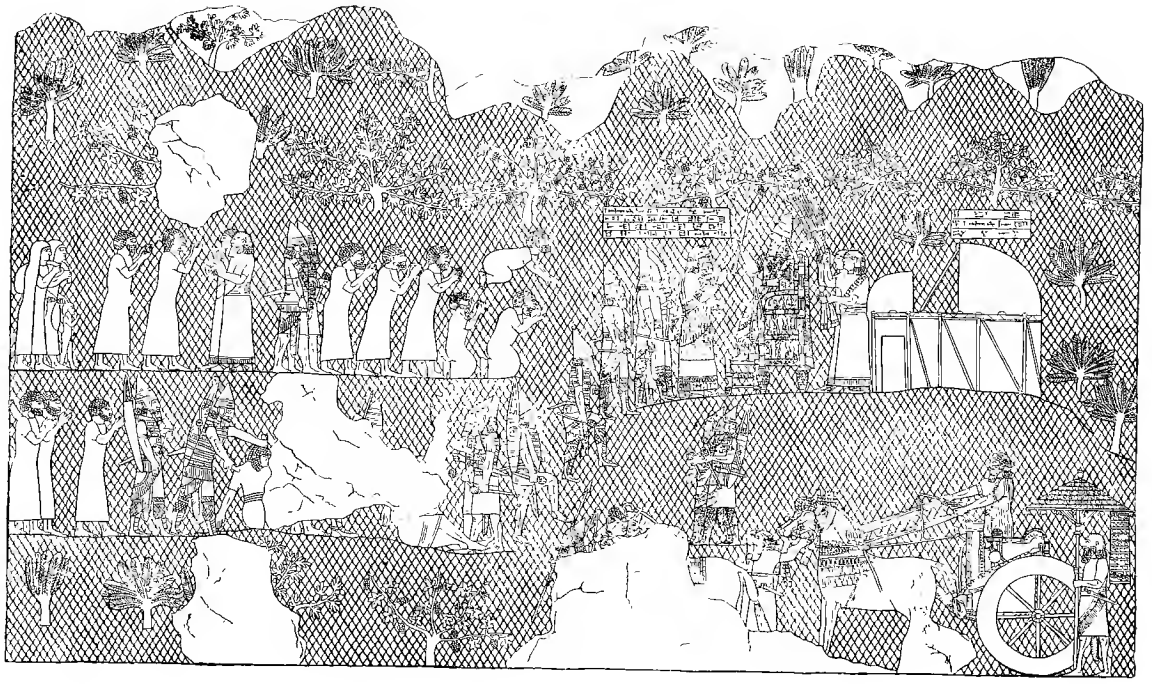


SENNACHERIB RECEIVING THE CAPTIVES OF LACHISH IN JUDAH (circ. B.C. 701).

[*Continuation of sculpture on page 191.*]

B B

Mound of Tell el-Hesy, the Site of the Ancient Lachish.

THE mound of *Tell el-Hesy* is situated a short distance north-east of Gaza. In 1888 digging was commenced here by Dr. Flinders Petrie on behalf of the Palestine Exploration Fund, and has been subsequently continued by Mr. W. Bliss, who named it "a mound of many cities." The exploration led to the identification of the site as that of **Lachish**, and this has been subsequently confirmed by the discovery of a cuneiform letter which mentions Zimrida, a governor of Lachish (*see* page 90).

The excavations, carried downwards 60 feet from the top of the Tell, *i.e.* *heap*, to the rocky platform of the original site (60 feet above the stream), revealed a regular series of ruined cities one above the other, eight or nine in number. The uppermost of these ruined cities belongs to the later Jewish period, representing the city destroyed by **Nebuchadnezzar**, below which were the ruins of the city besieged by **Sennacherib** in B.C. 701. Below this, again, were the ruins of an older town, probably of the age of the Judges; and at a still greater depth the yet older settlement of the pre-Israelite age of the **Amorites**. The ruins of this portion were very carefully explored, and show that the Amorite city was a fortress of great strength, *walled up to heaven*. The walls were over 20 feet thick and built of mud-bricks sun-dried. When such buildings fell into ruins the roofs and upper portions of the walls resolved themselves into a mass of crumbling earth, which effectually protected and preserved the lower portion of the houses, as well as all but the most fragile of their contents. On these "heaps" (*cf.* Jer. 30. 18) of rubbish the subsequent inhabitants built their new city; and so as city after city fell into decay it made a foundation for its successor, and buried its own records, to be unearthed by explorers. In the centre of this portion Mr. Bliss found the remains of the residence of the governor, with a kind of primitive barrack before it.

Deut. 1. 28.

In one of the excavated chambers of this building was found a small clay tablet, in shape and style of writing resembling those found at Tell el-Amarna (*see* page 86, *supra*). This tablet is most important, as it shows that the cuneiform writing was in common use in Palestine about B.C. 1400; a century before the conquest by the Israelites.

* Petrie estimated the average rate of accumulation on this site at five feet per century.

TELL EL-HESY, "A MOUND OF MANY CITIES,"

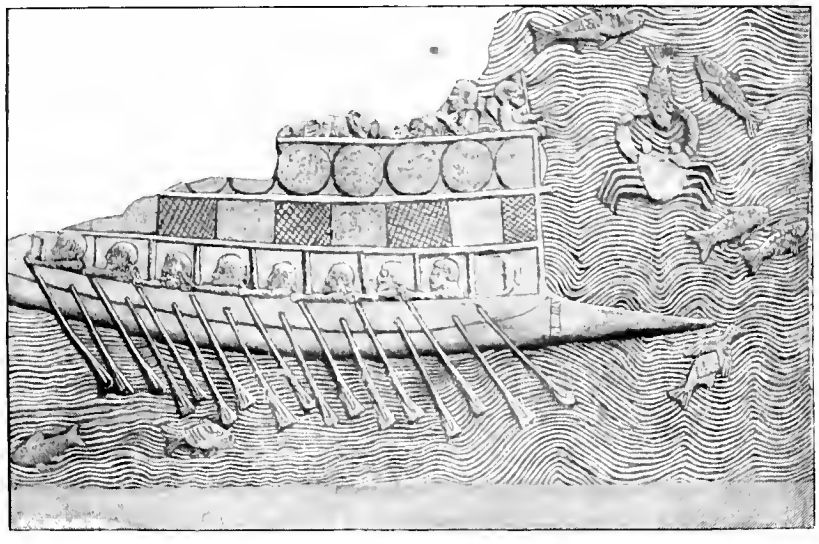
Probably the ancient Lachish, showing, on the bed-rock 60 feet above the stream, the remains of the lowest (the Amorite) city excavated in 1891.

Phœnician Ships in the Service of Sennacherib.

(End of 8th cent. B.C.)

FROM the remotest antiquity the Phœnicians have been the maritime people of the Oriental world. The earliest Biblical reference is that in the blessing of Jacob—"**Zebulun** *shall dwell at the haven of the sea and he shall sojourn in ships: and his border shall be unto* **Zidon.**"

Gen. 49. 13.



WAR GALLEY IN THE SERVICE OF SENNACHERIB, KING OF ASSYRIA

Phœnician trade is, however, much earlier than this; and it was probably in ships from Phœnicia that Sargon I., about B.C. 3800, crossed to the "*land in the midst of the sea of the setting sun*," that is to **Cyprus.** One of the earliest records of Phœnician ships is in the tablets from Tell el-Amarna, in one of which RIB-ADDA, the vassal-prince of **Gebal,** writes to the Egyptian king Amenophis IV., that "*the ships of the men of Zemar, Beyrout, and* **Zidon,** *all who are in the land of the Amorites, are attacking me.*"

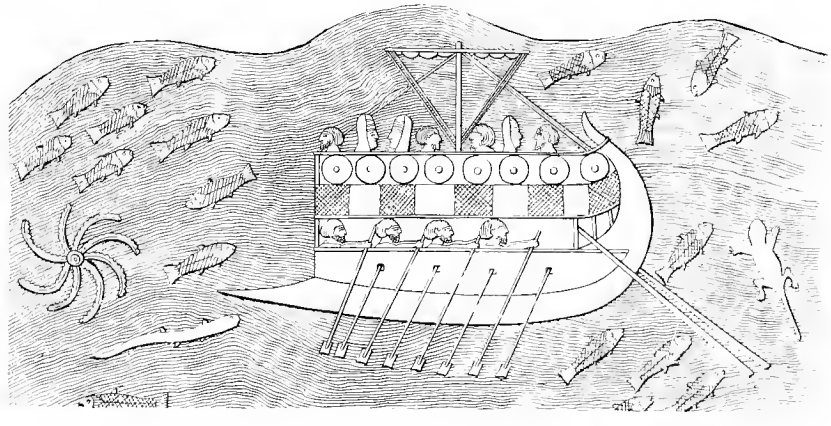
1 Kin. 9. 26 28; & 10. 22.

It was by Phœnician agency that the ships of **Solomon** were built and manned, sailing from **Ezion-Geber,** in the gulf of *Akabah*, to **Ophir**; and it was with the Phœnician traders that the vessels of Solomon sailed for **Tarshish.** The great

protection of the Phœnicians was their ships. On the approach of the armies of Assyria against **Tyre** or **Zidon,** the kings at once took to their ships and fled to Cyprus. The wealth of Tyre truly lay in her ships, as so graphically described by Ezekiel. The Assyrians were not a maritime people; but in order to finally crush the Chaldean tribes supporting **Merodach-Baladan,** who lived on the shores of the Persian Gulf, near the mouth of the *Karûn*, **Sennacherib** employed Phœnicians and Yavnanā'a (Cypriote Greeks) to build ships for him. We give, page 196, a representation of one of these vessels of war. It bears a close resemblance to the Phœnician and Greek vessels figured on coins. Like the other sculptures of Sennacherib, the slab is unhappily much injured; but enough remains to show that the vessel is a bireme with two decks, on the upper of which are the warriors, with their shields hanging over the side, while the oarsmen sit on the lower, eight on a side. The crab catching the fish is a humorous touch.

Ezek. 27.

2 Kin. 20. 12.



ENEMIES OF THE ASSYRIANS IN THEIR SHIPS.
[*From Kuyunjik.*]

On the Taylor cylinder (*see* page 187), Sennacherib has thus described the campaign in which these vessels were employed:—

"In my sixth expedition, the remnant of the men of Beth-Jakin, who had run like wild asses before my strong weapons, took all the gods of their country out of their sanctuaries, and crossed the Great Sea of the Sunrising (*the Persian Gulf*), and took up their abode in the town of Nagitu in **Elam.** On ships of Ḥatti-land I crossed the sea; I took Nagitu [and] Nagitudi'bina, besides Hilmu, Pillatu, and Ḥupapanu, districts of Elam; the men of Beth-Jakin, with their gods, and the men of the king of Elam I carried off and left not one escaped. I embarked them in the ships, and took them over to the other shore, and made them take the road to Assyria. The towns in those districts I wrecked, razed, consumed with fire, turned into mounds and rubbish-heaps." (Taylor Cyl., col. iv. 21 *sqq.*)

Monolith with Sculptured Portrait of Esarhaddon, King of Assyria.

(Circ. 681–668 B.C.)

THIS monument was discovered in the ruins of *Sinjirli*, north of **Antioch**, in the Taurus range, which represents the ancient city Sam'āl, the capital of a Hittite, and afterwards of an Aramean, kingdom. Upon the front of the monolith we have a representation of **Esarhaddon** in his royal robes, with two figures at his feet. The first of these is a negro, whose hands and feet are bound with fetters, and who kneels in a suppliant attitude before the king. This, the inscription informs us, is

2 Kin. 19. 9. **Tirhakah**, king of Egypt and Ethiopia, while the standing figure is probably the king of Sam'al. In front of the king's head are a number of figures of the gods invoked in the inscription **Bel, Rimmon, Merodach**, and the goddess Ishtar (**Ashtoreth** *cf.* pages 153, 154), represented as standing on the backs of animals.

The inscription is of great importance, as it relates the defeat of **Tirhakah** by the Assyrians, and the siege and capture of **Memphis** (Hos. 9. 6, Heb. *Moph*, Isa. 19. 13; **Noph**), and enables us to

Isa. 19. 4. identify **Esarhaddon** with the *cruel lord* and *fierce king* of Isaiah's prophecy. The description which the king gives of the campaign is short but graphic: –

> As for **Tirhakah**, king of Egypt and Ethiopia, the favourite *lit. protégé*) of their great deity, from Iskhupru to Memphis his royal city, a march of fifteen days, daily without ceasing great numbers of his warriors I slew: and himself five times with arrow [and] spear I struck with deadly stroke. Memphis, his royal city, in half a day with war engines I besieged, captured, wrecked, razed, burned with fire.'

The Babylonian Chronicle informs us that the capture of Memphis took place on the 12th Tammuz (June–July), in the 10th year (*i.e.* B.C. 670).

In this inscription Esarhaddon styles himself

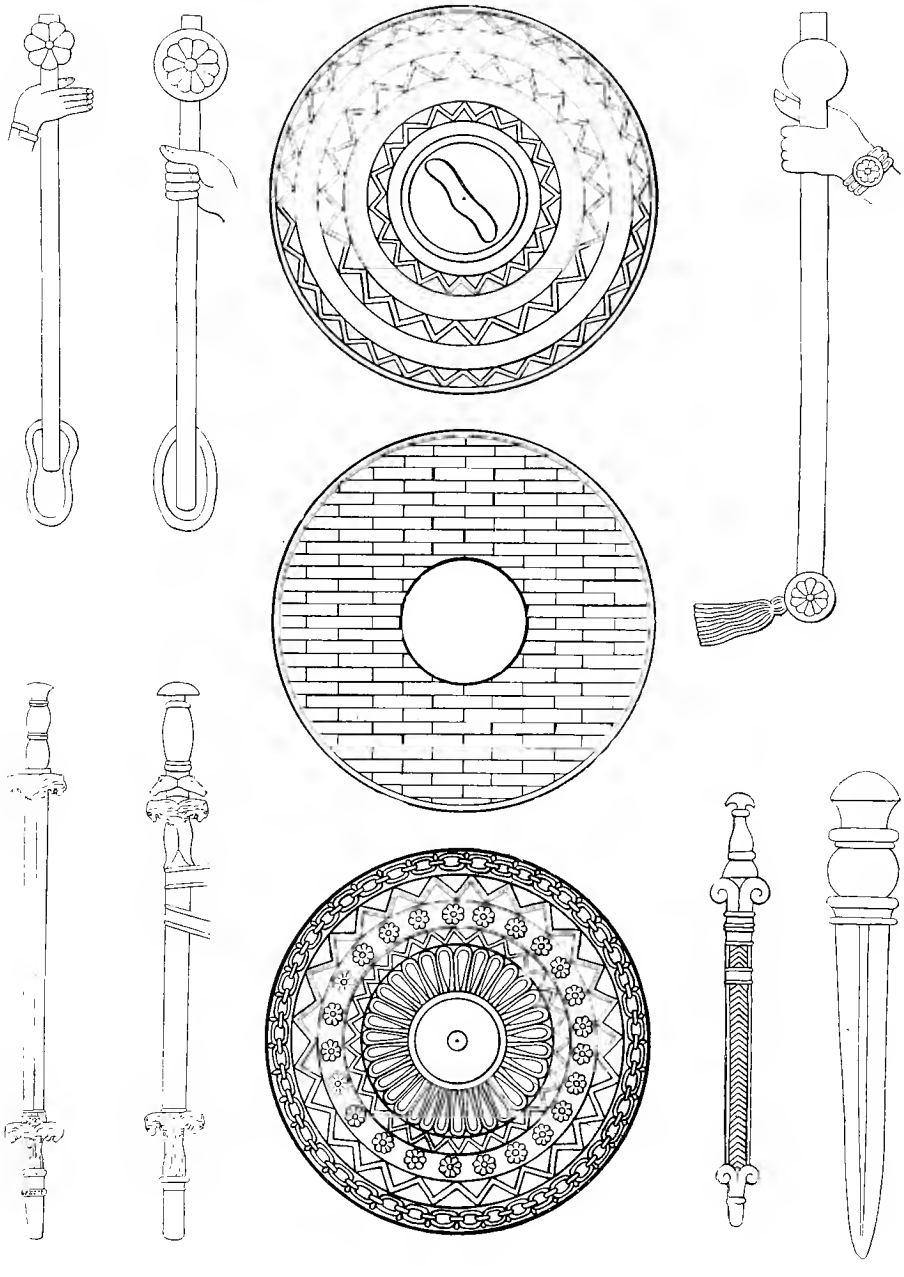
Isa. 11. 11. *king of Egypt* (*Muzur*: *cf. the Hebrew* **Mizraim**), **Pathros** (*Patu-risi*, "the South Land. Egyptian *Pe-to-res*), and **Cush** (*Kūsu*).

The monument supplies an interesting illustration of the custom referred to in Isaiah—*Therefore will I put my ring in thy*

Isa. 37. 29. *nose, and my bridle in thy lips*. This cruelty to captives of distinction was much practised by the Assyrian kings, especially **Sargon, Sennacherib**, and **Esarhaddon**.

Eyre & Spottiswoode.]

MONOLITH WITH SCULPTURED PORTRAIT OF ESARHADDON.



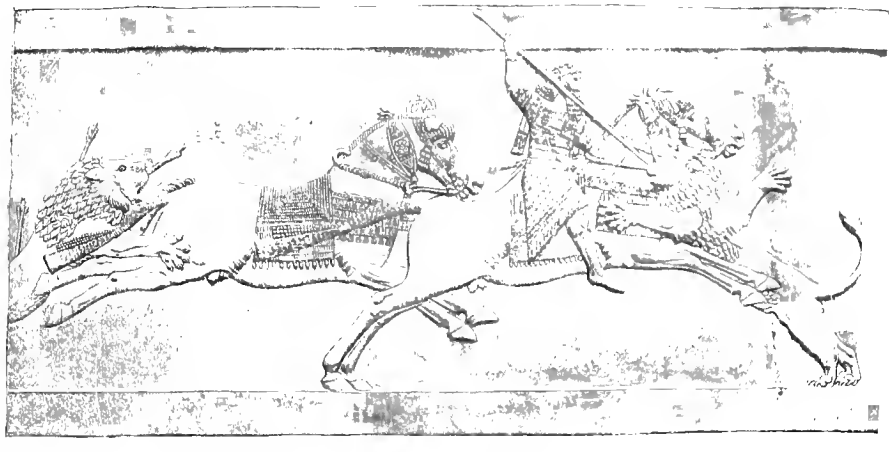
ASSYRIAN SWORDS, SHIELDS, AND MACES.

[*From the Monuments.*]

Assur-bani-pal, King of Assyria.

(Circ. 668–626 B.C.)

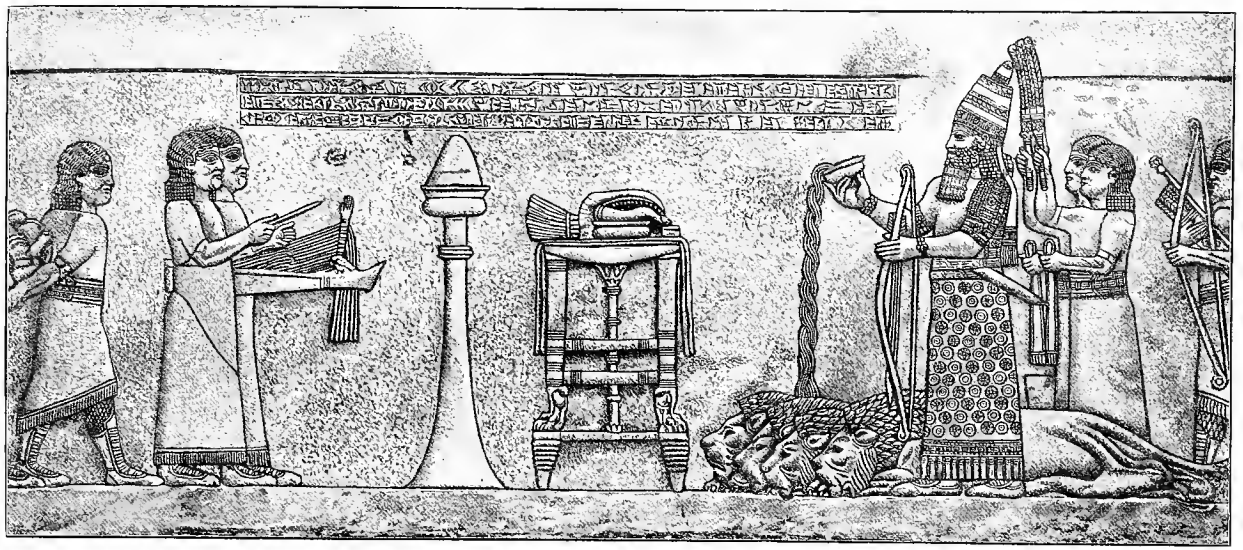
THE *great and noble* **Asnapper** of Ezra 4. 10 is certainly to be identified with Assur-bani-pal, the son of **Esarhaddon**, who reigned over Assyria with great splendour from B.C. 668–626. He probably, after the example of his grandfather, **Sargon** II. (B.C. 722), had transplanted rebels from **Shushan**, **Elam**, Babylonia, and other places to dwell in the cities of



ASSUR-BANI-PAL, KING OF ASSYRIA, B.C. 668-626, HUNTING THE LION.

Samaria. The expression used here, "great and noble," is a very remarkable one: as this monarch was certainly the most powerful and magnificent of the kings of Assyria. In the early part of his reign he conquered **Egypt**, capturing **Memphis** and Thebes; while in subsequent wars he reduced **Elam** to a tributary state, and reconquered Babylonia after the revolt of his brother Shamas-shum-ukin.

But Assur-bani-pal derives most honour as founder of the royal library which has preserved to us so valuable a collection of the best Babylonian and Assyrian inscriptions. This library contained many thousands of tablets, a great number of which have been recovered by the



ASSUR-BANI-PAL POURING A DRINK-OFFERING OF WINE OVER LIONS SLAIN IN THE CHASE.

The altar, with the incense burner (or sacred symbol) beside it, and the eunuch minstrels, indicate a religious service.

explorations of Layard, Rassam, and Smith, and are now among the treasures of the British Museum. The foundation of this library was due, not so much to any love of literature on the part of the king, as to a political motive; that, namely, of preventing the young Assyrians from going down to **Babylon** to be educated, where treasonable ideas would be instilled into their minds by the priests of Babylon, who were always in patriotic opposition to **Assyria** (*cf.* 1 Kin. 12. 27). The library was a direct copy of the great library in the temple of **Nebo**, E-Zidda, at Borsippa (*see* pages 169, 203, 219, 221), and was dedicated to that god. The king, however, claimed to be the founder of it; and placed this colophon, as a sort of book-plate, on all the tablets:—

"Palace of Assur-bani-pal, king of the world, king of Assyria, to whom **Nebo** and Tasmit have given a broad ear (*intelligence*); who hath gotten a clear eye [and] the jewel of the scribe's mystery, an art which none among the kings who preceded me had acquired. The wisdom of **Nebo**, even the contents of the inscriptions, as many as had been made, on clay tablets I wrote, graved, examined (*or*, united, divided), and for my own reading laid up in my palace."

The inscription in the field of the second sculpture (*see* Plate facing page 200) reads:—

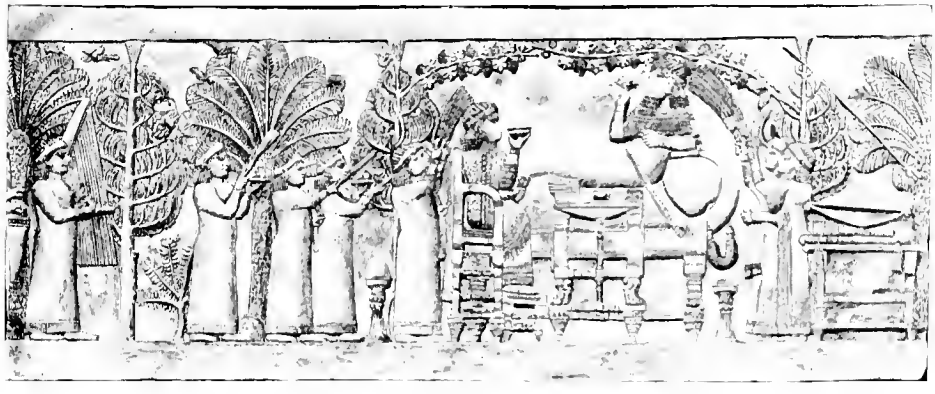
"I am Assur-bani-pal, king of the world, king of Assyria, on whom Assur and Belit have conferred exalted power. The lions that I killed—the strong bow of Ishtar, Lady of Battle, I held upright over them; a drink-offering over them I poured; wine I offered over them."

The mention of "the Bow of Ishtar, Lady of Battle," is of considerable interest, as tending to confirm my conjecture (page 40, note) that the jewelled collar which Ishtar lifts up in heaven after the Flood is the rainbow. According to one myth, the rainbow is the necklace of Ishtar, the goddess of love and motherhood; according to the other, it is the war-bow of Ishtar, the goddess of battle. Iris, the goddess of the rainbow, is associated with Aphrodite (Ishtar) in Homer (Il. 5. 353 *sqq.*). On the other hand, in the old Aryan mythology, the rainbow is the war-bow of Indra, which he hangs up in heaven after vanquishing the storm-demons.

SPHINX DISCOVERED IN RUINS OF S.W PALACE, NIMRÛD.

Assur-bani-pal and his Queen Banqueting in the Garden.

THIS fine sculpture, from the palace of Assur-bani-pal at **Nineveh**, illustrates in a remarkable manner the banquets given to **Ahasuerus** by **Esther.** The discoveries of M. Botta at *Khorsâbâd*, the palace of



ASSUR-BANI-PAL AND HIS QUEEN BANQUETING IN THE GARDEN.

Sargon II. (B.C. 722, *cf.* page 185), have shown that to each of the three houses of the queens were attached gardens; and we may infer the same in the case of the harem of the palace of Assur-bani-pal at **Nineveh.** In one of these gardens the queen is giving a banquet to the king. The king has laid aside his arms, perhaps having just returned from a lion hunt, and is resting upon a couch. Eunuchs and a harper are in attendance; and the head of the slain king of **Elam** hangs from one of the trees. Like those of the Book of Esther, this is a "banquet of wine" (Esth. 5. 4; 7. 1).

(Whatever may be thought of the historical character of the Book of Esther, it is certain that, as Professor Driver has remarked, "the writer shows himself well informed on Persian manners and institutions." It is, therefore, quite open, even to a critic who regards the story as a romance rather than a history, to make comparisons of the kind here suggested.)

ANCIENT MONUMENTS OF THE PERIOD OF THE CAPTIVITY OF JUDAH.

India House Inscription of Nebuchadnezzar II. (the Great), King of Babylon.

(B.C. 605–561.)

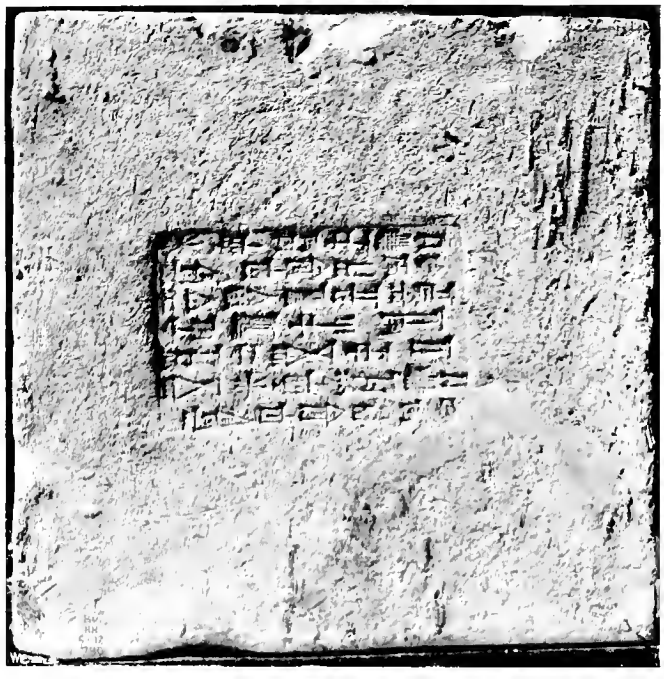
THIS inscription, which was found among the ruins of **Babylon**, is now in the India Office. It consists of six columns of archaic writing in excellent preservation. It contains the name and titles of **Nebuchadnezzar** II., the son of Nabopolassar, and a record of all the great public works he undertook during his long reign for the improvement of Babylon. It gives an account of the rebuilding of more than twenty temples in Babylon and Borsippa, of the strengthening of the fortifications of the city, and of the making of the great quays beside the river.

The inscription thus shows us that the question of the Babylonian king, *Is not this great* **Babylon** *that I have built?* involves no exaggeration: for the king certainly rebuilt not only the city of Babylon, but almost every great temple and public building in Babylonia. Hardly a single mound throughout the whole of the land has been opened in which bricks bearing the name of this great king have not been found. They are mostly cemented with bitumen (*kupru*), the "slime" of Gen. 11. 3.

Dan. 4. 30.

Among the works recorded here the principal is the restoration of the two great national temples—that of **Nebo** at Borsippa, called E-ZIDDA, *i.e. The lasting house*, and the great temple of Bel Merodach

in Babylon, called E-SAGILLA, *i.e. The house of the lofty head* (pages 219, 220). On the bricks of this great builder, of which we give a specimen,



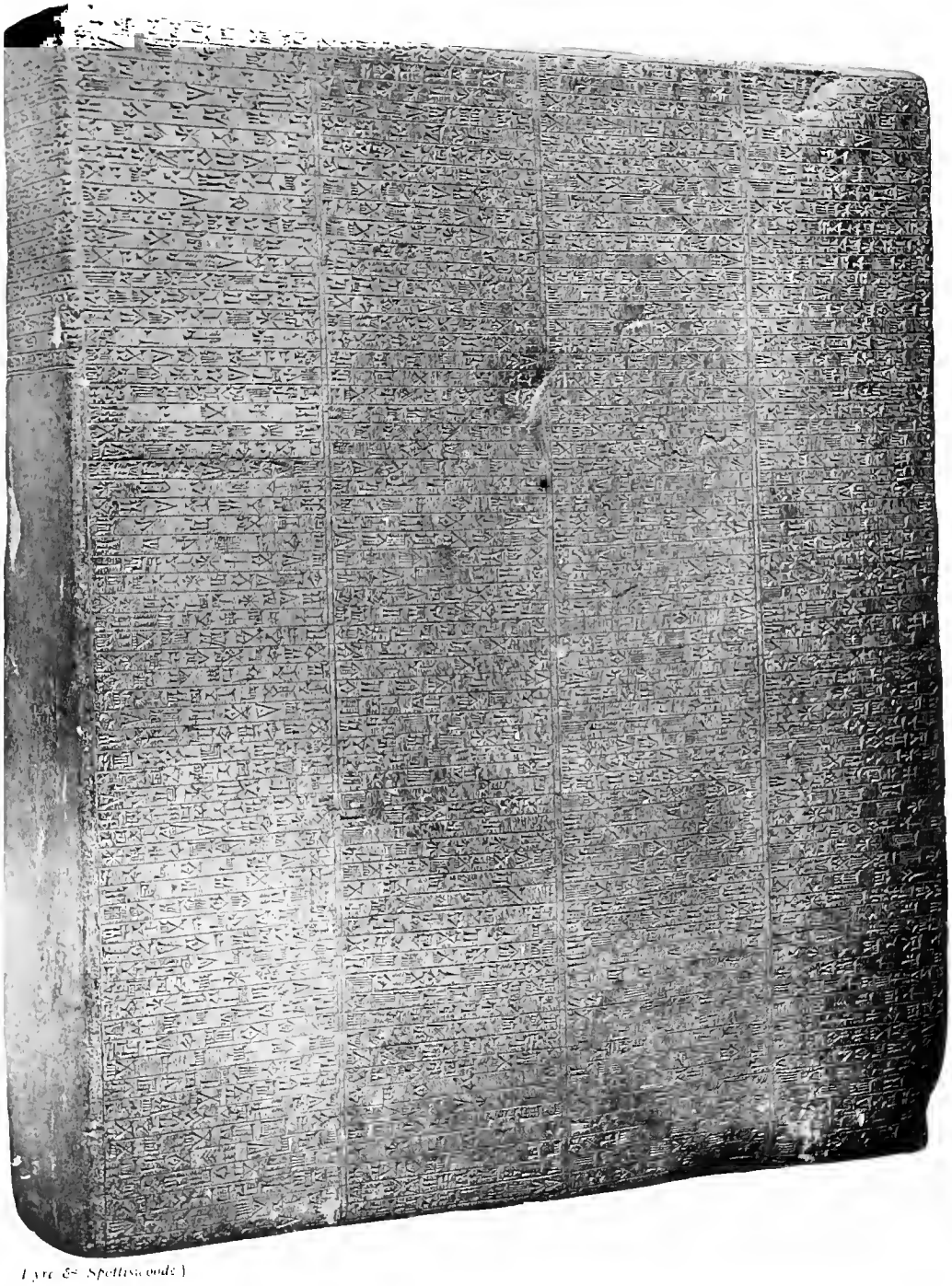
KILN-BURNT BRICK OF NEBUCHADNEZZAR II.

Inscribed: Nabû-kudurri-usur, shar Babilu, zânin E-Sagilla u E-Zidda, abil asharidu sha Nabû-abil-usur, shar Babilu, "Nebuchadnezzar, king of Babylon, patron of E-Sagilla and E-Zidda, first born son of Nabopolassar, king of Babylon."

Nebuchadnezzar is styled the patron of both these temples. The inscription, like others of the same pious monarch, closes with a prayer :—

"To **Merodach**, my Lord, I prayed, I lifted up my hands. 'Merodach, Lord, wisest of gods, glorious prince! Thou it was who madest me, and with the sovereignty of all mankind didst invest me! Like dear life I love thy lofty image: above thine own city **Babylon**, I have adorned no town in any place. Like as I love the fear of Thy Godhead, [and] regard Thy Lordship, favour Thou the lifting up of my hands; hear my prayer! I am the patron king that rejoiceth Thine heart: the prudent minister, the patron of all thy cities. By Thy command, O merciful Merodach! may the house I have built endure for ever! may I be satisfied with the fulness of it; and therein may I come to gray hairs, [and] be satisfied with children! May I receive therein the rich tribute of the kings of the regions of all mankind! from horizon to zenith—the places of the rising sun—may I own no enemy, have none to make me afraid! Let my offspring therein rule the black-headed folk for evermore!'"

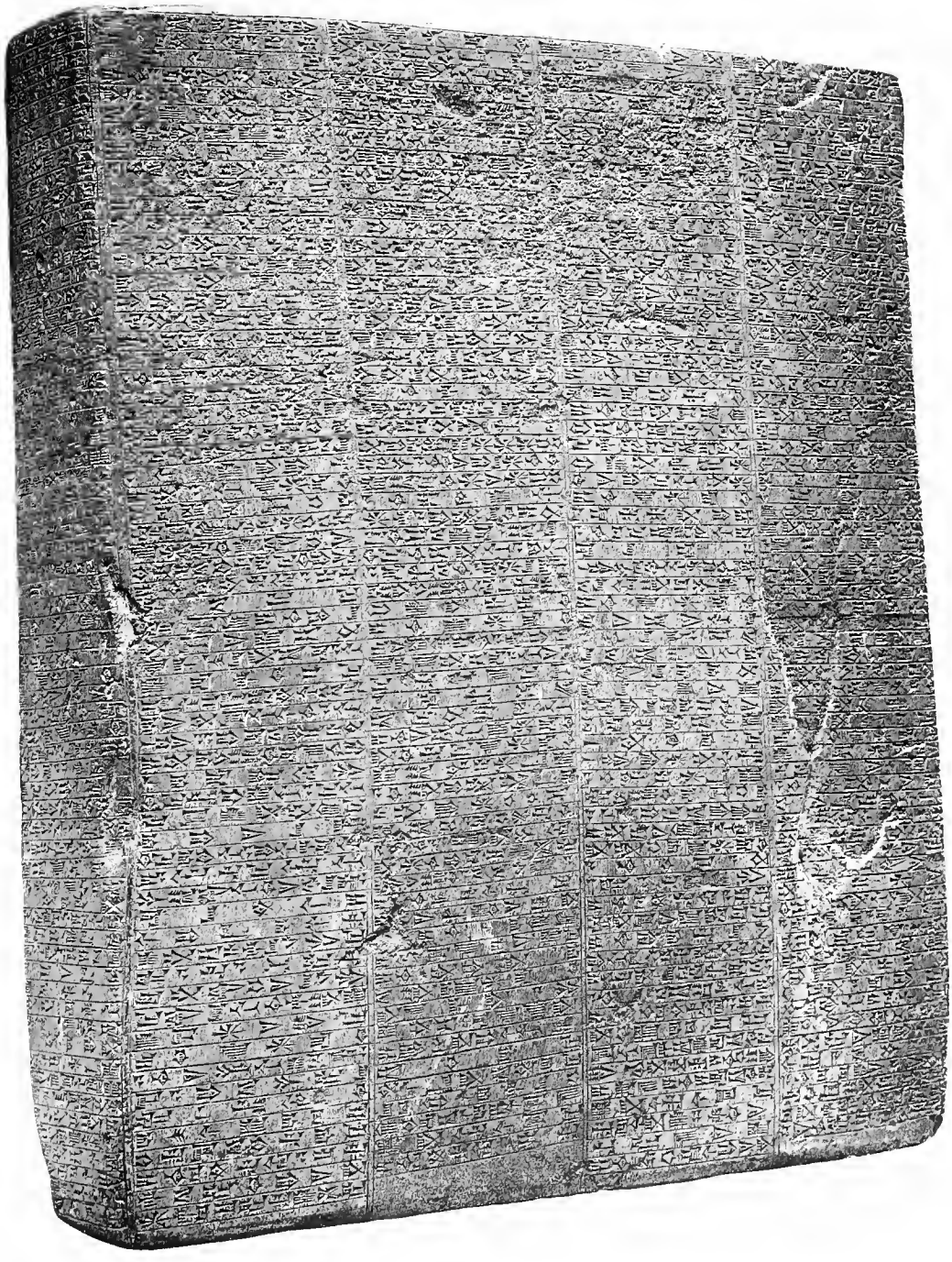
OBVERSE



(Lyre & Spottiswoode.)

INDIA-HOUSE INSCRIPTION OF NEBUCHADNEZZAR II.,

The King of Babylon who destroyed Jerusalem and deported the Jews to Babylonia. B.C. 588.



Eyre & Spottiswoode.]

INDIA-HOUSE INSCRIPTION OF NEBUCHADNEZZAR II.,

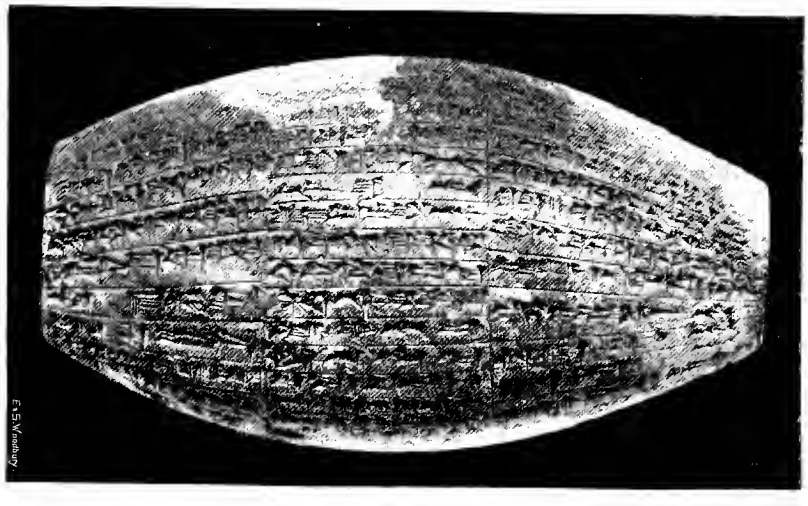
The King of Babylon who destroyed Jerusalem and deported the Jews to Babylonia, B.C. 588.

Cylinder with Inscription of Nebuchadnezzar II. (the Great).

THIS finely moulded and well-written cylinder, which is now in my own collection, records the restoration of E-BARRA, the Temple of the Sun at the ancient Sippara (*see* page 155). It is the most perfect of several which were disinterred from the ruins at *Abû Habbah;* and duplicates of it exist in the New York Museum of Art and in the British Museum. The script is archaic Babylonian. It was customary to bury such documents in the foundations of temples; much as we deposit newspapers and other articles under the foundation stones of public buildings at the present day (*see* pages 207, 210, 211).

Cf. **1 Kings 5-8.**

The large space occupied by accounts of building and rebuilding temples and palaces in the inscriptions of this great king illustrates the narrative of the similar works of Solomon. Here, also, the completion of the temple is followed by the king's prayer, as in the case of the Israelitish monarch.



CYLINDER WITH INSCRIPTION OF NEBUCHADNEZZAR II., THE GREAT.

The following is a version of the text, which, as will be seen, presents many striking parallels to the phraseology of Scripture :—

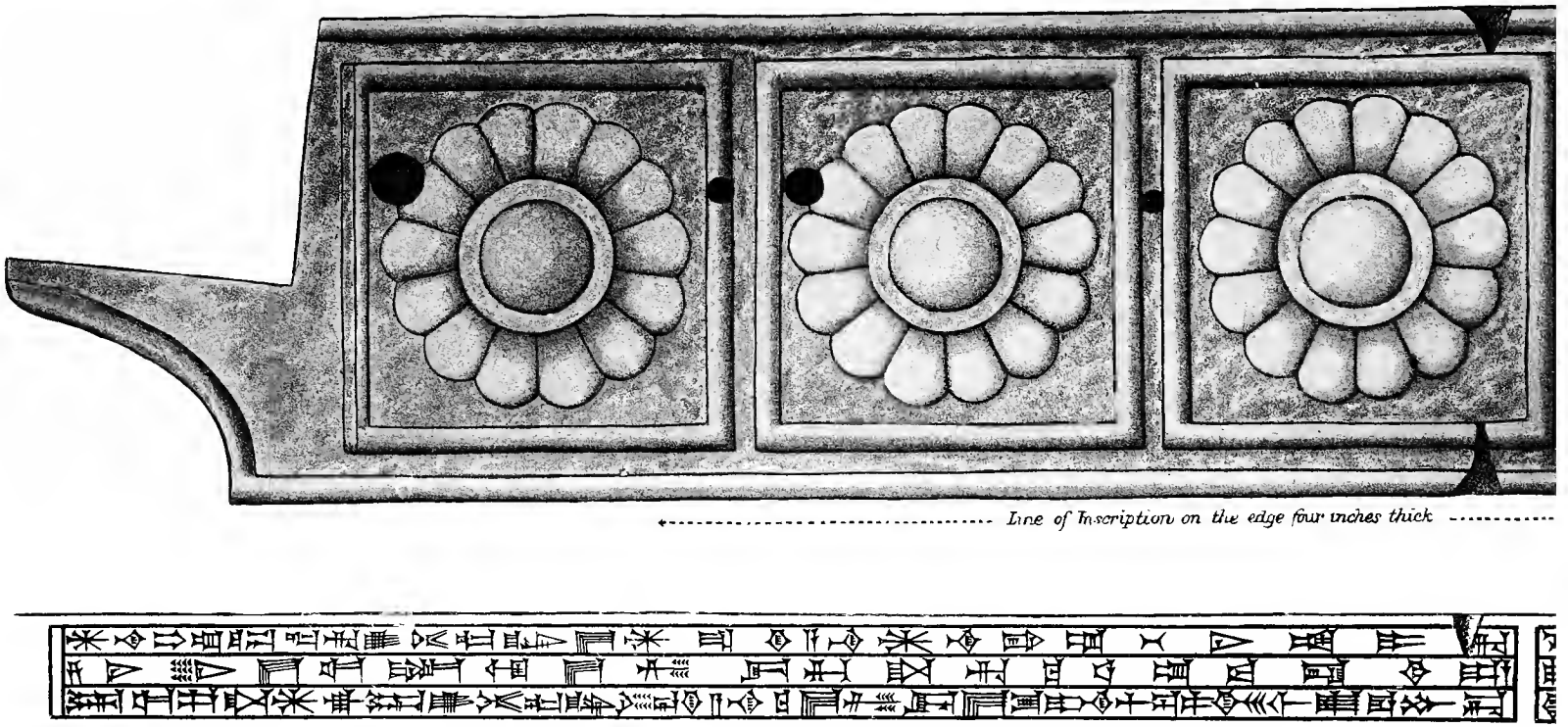
"**Nebuchadnezzar,** the king of righteousness, the humble, the lowly, who hath knowledge of the fear [illegible] worship of the gods, who loveth justice and righteousness, who seeketh after life, who putteth in the mouth of the people the fear of the mighty gods; who setteth in order the temples of the gods; who keepeth up E-SAGILLA and E-ZIDA *see* pages 109, 201, 203, 219, 221; the true son of Nabopolassar, king of **Babylon,** am I.

When Merodach, the mighty Lord, to the lordship of the land lifted me up, and called me an exalted name that I might keep up the cities and renew his temples—at that time, E-BARRA, the House of the Sun in Sippara, which had fallen into decay long before my time, was like unto a ruinous heap; SHAMASH, the mighty Lord, to no former king had shown favour and bidden him to rebuild it. I the prayerful, the wise, the suppliant, the worshipper of His Godhead,—of the building up of that House my heart bethought itself. I waited for Shamash, I lifted up my hands, I prayed to Shamash, for the building up of that House I, BAZZA I besought Him; and Shamash, the mighty Lord, accepted the lifting up of my hands and hearkened unto my prayers. To build up that House, the shrine of Shamash, **Rimmon,** and **Merodach,** I decreed; Shamash, **Rimmon,** and **Merodach,** for the building up of the House E-BARRA, implanted abiding grace in my mind. For Shamash the Lord, the Judge supreme of heaven and earth, the mighty warrior, the glorious hero, the Lord who ordereth aright the decisions of justice, the mighty Lord, my Lord, His House E-BARRA in Sippara with gladness and shouting for joy I rebuilt.

"O Shamash, mighty Lord, when Thou joyfully enterest E-BARRA, Thy shining House, rightly regard the costly work of my hands, and let blessings for me be on Thy lips! by Thy just command let me be satisfied with offspring; life unto far off days [and] a sure throne be granted me! my shepherding be long, lengthening out for ever! A righteous sceptre, a good shepherding, a just staff of rule, prospering the people, adorn my kingdom for ever! Amid the fierce weapons, the onset of battle, overshadow Thou my people! Do Thou, O Shamash, by judgment and vision rightly answer me! by Thy glorious Word, which cannot be made void, may my weapons attack [and] strike home; [and] the weapons of my foes may they dash in pieces!"

Cameo Portrait of Nebuchadnezzar II.

THIS Greek-looking head is engraved on a black stone. The circular inscription in Babylonian characters reads: ANA MARDUG BELISHU NABÛ-KUDURRI-UṢUR SHAR BABILI ANA BALAṬISHU IQISH: *To Merodach, his Lord, Nebuchadnezzar, king of Babylon, for his own life gave this.* The cameo was thus a votive offering, probably presented in the great temple of E-SAGILLA at Babylon.



Eyre & Spottiswoode.]

BRONZE.

Discovered by Mr. Rassam in a mound near Birs Nimrûd, used as a doorstep at the grand entrance to a temple. Only one half was recovered (about 5 feet in length), the bronze door (?) having been cut in two at a later date and placed in the position as found.

On the edge is a dedication by Nebuchadnezzar to the god Nebo

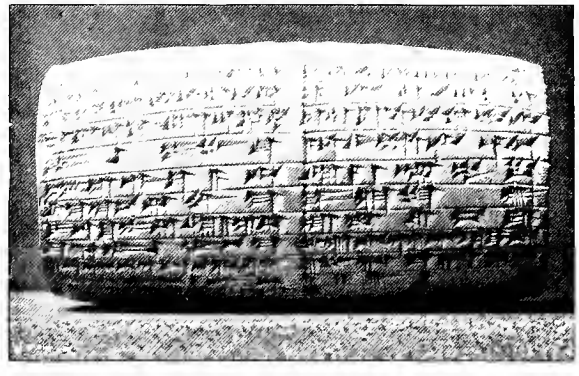
Inscription from the Four Clay Cylinders of Nabium-nâ'id or Nabonidus, mentioning the King's Son Bêlu-sharra-uṣur, or Belshazzar.

Found at the corners of the Temple of SIN, *the Moon-god, at Muqayyar, the ancient* UR *of the Chaldees.*

(For the original text see *Cuneiform Inscriptions of Western Asia*, Vol I., Plate 68, No 1.)

Translation.

NABONIDUS, king of **Babylon,** Supporter of E-SAGILLA and E-ZIDA,* the Worshipper of the mighty Gods, am I. E-LUGAL-GAR-SIDI,† the step-tower of E-GISHSHIR-GAL at **Ur,** which UR-BAU a king of old did build but finished not; DUN-GI his son the work of it did finish. (from the name-inscriptions‡ of UR-BAU and DUN-GI his son I learned that UR-BAU did build that step-tower, but finished it not; DUN-GI his son the work of it did finish:) —of late that step-tower had gone to decay; therefore on the old foundation which UR-BAU and DUN-GI his son had made, that step-tower with asphalt and burnt brick, as of old, the construction of it I undertook, and for SIN, the Lord of the Gods of Heaven and Earth, the King of the Gods, the God§ of the Gods that inhabit great Heaven, the Lord of E-GISHSHIR-GAL which is within **Ur,** my Lord, I founded and built it.



CLAY CYLINDER OF NABONIDUS, KING OF BABYLON (B.C. 558-538), mentioning his son Belshazzar.

Ps. 95. 3; Ps. 136. 2.

The great temples of **Bel** and **Nebo,** at Babylon and Borsippa respectively.

† Sumerian name of the gradiform tower, meaning *House of directing the king's counsel; i.e.* the place where the king received oracles, omens, etc., in dreams, and from the priestly astrologers attached to the temple. (The sign GAR in the third character of the name is probably phonetic; *cf.* Brünnow, Nos. 5510, 5515, for similar instances of an inserted phonetic in a compound character.) The temple itself was called E-GISHSHIR-GAL, *House of the Great Light* (*i.e.* the Moon).

‡ *Musarû*, an Assyrian loan-word from the Sumerian MU-SAR, literally "name-writing" = Chinese *ming-shu* or *ming-sie*.

§ Not an inadvertent repetition, as Peiser suggests, but the plural "gods" used for "god," as in the Tell el-Amarna tablets, and throughout the Old Testament.

Cf. 1 Kings 8. 22 *sqq.*

O SIN, Lord of the Gods, King of the Gods of Heaven and Earth, God * of the Gods that inhabit great Heaven! when thou joyfully enterest into that House, may the good done to E-SAGIL, E-ZIDA, E-GISHSHIR-GAL, the Houses of Thy great Godhead, be upon Thy lips! and the Fear of Thy great Godhead in the heart of its (their?) people † do Thou implant! let them not sin against Thy great Godhead! like that of Heaven, let their (*the temples'*) foundation stand fast! As for me, NABONIDUS king of **Babylon**, from sinning against Thy great Godhead save me! a life of far days for a boon grant Thou! And as regards **Belshazzar** the eldest son, the issue of my bowels, implant in his heart the Fear of Thy great Godhead! let him not take to sinning! let him be satisfied with fulness of life!

Jer. 31. 33; Ps. 132. 9. Ps. 132. 14. 1 Kings 3. 11. 1 Chron. 29. 19.

Inscription on a Clay Cylinder of Nabonidus.

Found in the Ruins of the Temple of SHAMASH, *the Sun-god, at* ABÛ HABBAH, *the Ancient Sippara, and now in the British Museum.*

To readers of cuneiform who are already familiar with the inscriptions of **Nebuchadnezzar** the Great, this inscription presents little difficulty. I have translated it from the original text, as published in *The Cuneiform Inscriptions of Western Asia*, Vol. V., Plate 64. There is a good German version by F. E. Peiser in Schrader's *Keilschriftliche Bibliothek*, Band III., 2 Hälfte.

Translation.

I am NABONIDUS, the great king, the powerful king, the king of the world, the king of Babylon, the king of the Four Quarters,‡ the Supporter of E-Saggil and E-Zida, whose lot SIN and NIN-GAL, while he was yet in the bowels of his mother, to the lot of sovereignty allotted, the son of Nabû-balatsu-iqbi, the wise Prince, the Worshipper of the great Gods.

Jer. 1. 5 Isa. 49. 1, 5.

E-GUL.ĞUL,§ the House of SIN, which is within the city of HARRAN, which from everlasting SIN the mighty Lord had dwelt in as the abode of His heart's delight,—against that city and House His heart was angered, and He caused the UMMAN-MANDA folk to make a raid, and He destroyed that House and brought it to ruin. In my righteous reign, **Bel** the great Lord, in love for my kingship, unto that city and House graciously turned, took pity on it. In the beginning of my eternal kingship, He caused me to see a vision. **Merodach** the great Lord and SIN the Light of Heaven and Earth did stand on each side of me: MERODACH spake with me: "Nabonidus king of Babylon with thy riding-horses (?) carry bricks; build up E-GUL.ĞUL: and make SIN the

Gen. 11. 31. Jer. 7. 12, 14. 2 Sam. 7. 13; 1 Kings 5. 5. Zech. 1. 16. Cf. 1 Kings 3. 5 (?). Zech. 1. 8 *sqq.*

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* Literally, "gods." See note § on page 207.

† *i.e.* the priests and dependents of the temples. The plural pronoun "their" seems right. (Read UN MESH SHU UN for UN MESH SHU.)

‡ *i.e.* of the world. So the Chinese say *si fang*, "the Four Quarters" (or Points of the Compass), for "everywhere," "the world."

§ Sumerian = *House of Festivities.*

The "Medes" of Astyages, who appear to have been Iranian Scythians. Cf. Jer. 4—6; Herodotus I. 103 *sqq.*

great Lord to inhabit his own dwelling within it!" Reverently I spake unto the Lord of the Gods MERODACH: "That House which Thou hast commanded to build, the Umman-Manda folk have encompassed it, and their forces are strong." But MERODACH spake with me: "The Umman-Manda which thou hast mentioned,—they, their country, and the kings that marched with them, are no more!" In the third year when it came, they (*i.e. the two Gods*) caused him (*i.e. Cyrus*) to march forth, and **Cyrus** king of ANZAN,

Isa. 44. 28. His (*Merodach's*) young Servant, with his few troops routed the numerous Umman-Manda folk. **Herod. i. 46.** ASTYAGES the king of the Umman-Manda he took, and brought him a captive to his own country. The Word of the great Lord Merodach and of Sin the Light of Heaven and Earth, Whose command is not made void,—at their high command I was afraid, anxious, took alarm, and my countenance was troubled. I tarried not, I drew not back, I was not idle: I put my numerous troops on the march; from the land of **Gaza,** on the border of the land of **Egypt,** from the Upper Sea beyond the **Euphrates** unto the Lower Sea, the kings, princes, governors (*shakkanakki*), and my numerous troops which SIN, SHAMASH, and ISHTAR, my Lords, did lend (*or* entrust to) me; to build E-GUL.GUL the House of SIN my Lord, Who walketh beside me, which is within the city of Harran, which ASSURBANIPAL king of Assyria son of **Esarhaddon** king of Assyria, a Prince my predecessor, had built. In an auspicious month, on a favourable day, which in a vision SHAMASH and **Rimmon** appointed me, by the wisdom of IA and **Merodach,** with exorcisms (*or* magical rites), by the art of the God LIBIT (?), the Lord of foundations and platforms (*or* substructures), with silver, gold, precious stones, yield of the forest, scented growths, cedar, amid rejoicings and festivities over the foundation-record of ASSURBANIPAL king of Assyria (who discovered the foundation-record of **Shalmaneser** son of ASSUR-NÂṢIR-PAL), the foundation of it I laid and made firm its platform. With spirits, wine, oil, honey, its wall I moistened and sprinkled its woodwork (*or* basement).* More than the kings my fathers (had done), I made strong its fabric, and cunningly wrought the work of it. That temple, from its foundation to its roof, I built anew, and finished the work of it. Beams of tall cedars, the growth of Mount Amanus,† I stretched over it (for the roof); doors of cedar, whose smell was sweet, I fastened in its gates. With silver and gold I overlaid its brick chamber (*or* groundfloor room ?), and made it shine like suns. A wild-bull of gleaming alabaster (?),‡ thrusting away my foes, as a present (?) I set up in the cell thereof; two *Lachmu's* of electrum (?), overwhelming my enemies, in the eastern gate on the right and left I fixed. The hand of SIN, NINGAL, NUSKU, and SA-DARA-NUNNA, my Lords, from **Babylon** my royal city I took, and with rejoicings and festivities made them inhabit therein a dwelling of heart's delight. Pure sacrifices of lambs, a multitude, before them I offered, and presented to Them my gifts. E-GUL.GUL the ancient I filled, and the city of Harran to its entire extent,—like the New Moon I made its splendour to shine.

Exod. 31. 3 *sqq.* **1 Kings 5. 8** *sqq.* **1 Kings 6. 20–22.** **2 Sam. 6. 12–17.** **Ps. 132. 13, 14.** **1 Kings 8. 5.**

O SIN, King of the Gods of Heaven and Earth, apart from Whom city and land are neither founded nor restored! when Thou enterest into E-GUL.GUL, the House of Thy magnificent abode, may the good done to the city and to that House be upon Thy lips! let the Gods that inhabit

Ps. 127. 1. **Ps. 132. 8.**

Tarakhu, *cf* ארוחא *'arûhâ*, pole, lath.

† Assyrian *Ha-ma-na*.

‡ Assyrian *zaḫalû* is probably from Sumerian ZA-GAL, "glistening stone" (ZA = *abnu*; GAL = GASH = GUSH, "flashing," "glancing," etc., *cf* PAP-GAL and ZA-GASH, "glance" (?); GUSH-KIN, "gold"; GAL-BI, "ice"). The same root may be involved in GASH-MAR = Heb. חשמל, Ezek. i. 4, 27, whence Assyrian *eshmarû*, "electrum," or some other bright metal.

Heaven and Earth bless the House of SIN the Father That begot Them! me Nabonidus king of **Babylon,** the finisher of that House, let SIN the King of the Gods of Heaven and Earth with the lifting up of His pure eyes joyfully behold me, and monthly at rising and setting make my tokens good! my days may He prolong, my years may He multiply (*lishandil*)! may He establish my reign, vanquish my enemies, overthrow my adversaries, overwhelm my foes! may NIN-GAL,* Mother of the mighty Gods, before SIN Her Beloved speak of the good (*or* kindly for me)! may SHAMASH, and ISHTAR His (*Sin's*) bright offspring, to SIN, the Father That begot them, speak of the merit (*or* speak friendly for me)! may NUSKU, the exalted Minister, hear my prayers and intercede (for me)!

Hab. 1. 13. **Ps. 74. 9; Isa. 44. 25; Ezek. 21. 21.** **Ps. 89. 20–29, 36** *sq.*

(*Cf* **Zech. 1. 12; Dan. 12. 1; Job 1. 6** *sqq.*)

The MU-SAR (*i.e.* name-writing), the writing of the name of ASSUR-BANIPAL king of Assyria, I discovered and altered not; with oil I anointed it, sacrifices of lambs I offered; with my own MUSAR I put it and restored it to its place.

Gen. 28. 18.

For SHAMASH, the Judge of Heaven and Earth, E-BARRA His House, which is within SIPPARA, which **Nebuchadnezzar** I former king rebuilt, after searching for its old foundation-record without finding it;—that House he rebuilt indeed, but in 45 years that House's walls had fallen. I felt uneasy, was fearful, took alarm, and my countenance was disturbed. When I had brought out Shamash from within it and made Him dwell in another House, that House I pulled down, and I made search for its old foundation-record, and I dug to a depth of 18 cubits, and the foundation-record of NARAM-SIN the son of SARGON, which for 3,200 years no king that preceded me had discovered, SHAMASH the great Lord of E-BARRA, the House of the dwelling of His heart's delight, permitted me, even me, to behold. In the month TISH, in a favourable month, on an auspicious day, which Shamash and **Rimmon** appointed me in a vision, with silver, gold, precious stones, forest growths, even fragrant plants and cedar, with rejoicings and festivities, over the foundation-record of NARAM-SIN the son of SARGON, neither exceeding nor falling short by a finger's breadth, I laid its flooring (*or* platform) 5,000 stout cedars for its roofing I laid on; lofty doors of cedar, thresholds, and door-sockets, in its gates I fastened; E-BARRA, along with Bît-ilu-Azagga (*the Bethel of the God Azagga* or *transcribe* E-LDIB-AZAGGA) its step-tower, newly I built and finished the work of it: the hand of the God SHAMASH my Lord I took, and with rejoicings and festivities I caused Him to inhabit the dwelling of heart's delight within it. The writing of the name of NARAM-SIN the son of SARGON I saw, and altered not, with oil I anointed it; offerings of lambs I made; with my own name-inscription I deposited it, and restored it to its place.

1 Kings 6. 1, 37, 38.

O SHAMASH, mighty Lord of Heaven and Earth, the Light of the Gods His Fathers, Issue of the bowels of SIN and NIN-GAL! when thou enterest into E-BARRA Thy beloved House, when Thou settlest in Thine eternal Sanctuary, me, Nabonidus, king of Babylon, the Prince Thy Supporter, the gladdener of Thine heart, the maker of Thy lofty dwelling-place,—my good works joyfully behold, and daily at Thy rising and setting make my tokens good in Heaven and on Earth (*lit.* on the ground)! receive my supplications and hearken unto my praying! the righteous sceptre and staff of rule which Thou hast placed in my hands, let me carry eternally!

Isa. 7. 11.

For ANUNITU the Lady of Battle, That beareth bow and quiver, That fulfilleth the command of **Bel** (EN-LIL) Her Father, That overwhelmeth the foe, That destroyeth the wicked, That marcheth before the Gods, Who at sunrise and sunset maketh my tokens good, E-DU-BAR Her House which is in Sippara of Anunitu,—which for 800 years since SHAGA-SHALTI-BURIASH king of **Babylon,** son of KUDUR-EN-LIL (*or* Kudur-Bêli), no king had rebuilt,—its old foundation-record I dug for and discovered: I found it, and over the

* Sumerian = *The Great Lady*.

foundation-record of Shaga-shalti-Buriash son of Kudur-En.lil I laid its foundation and fixed its flooring (*or* platform). That House I built anew, I finished the work of it. ANUNITU the Lady of Battle, That fulfilleth the command of **Bel** Her Father, that overwhelmeth the foe, that destroyeth the wicked, that marcheth before the Gods, I settled in the dwelling thereof. The continual offerings and the freewill offerings I made larger than heretofore, and established them before Her.

Do Thou, O Anunitu, mighty Dame! when Thou joyfully enterest into that House, with joy behold my good works, and every month at sunrise and sunset unto Sin the Father That begot Thee present Thou the good (as an offering)!

Whosoever thou art whom the Gods and Shamash shall call to the kingdom, and in whose reign that House decayeth, and who will build it anew,—the MU-SAR, the writing of my name, let him look at and alter not: with oil let him anoint it: offerings of lambs let him offer: along with the MU-SAR, the writing of his own name, let him deposit it, and restore it to its place! May SHAMASH and ANUNITU hear his prayers, hearken unto his word, walk beside him, overthrow his enemies! daily unto SIN, the Father That formed Them, may They speak for his good (*or* tell of his goodness)!

Note on the Date of Ḥammurabi, the Amraphel of Gen. 14.

IN another inscription (Br. Mus. 85, 4–30, 2; published by Bezold, P.S.B.A., 1889), after stating that **Nebuchadnezzar**, son of NABOPOLASSAR (Nabû-ap-lu-u-ṣur), in the course of his restoration of the temple of the Sun (E-BARRA) at LARSAV (now *Senkereh*), had found the foundation-record or memorial-cylinder (*temenna*) of his ancient predecessor BURNA-BURIASH, but had failed to find the corresponding record of "the ancient king who was before Burna-Buriash," NABONIDUS adds that in the tenth year of his own reign SHAMASH commanded him to restore His Sanctuary again. Winds and storms had wrecked the old clay walls and exposed the old foundations; in consequence of which, NABONIDUS states, "The writing of the name of ḤAMMURABI, the ancient king, who 700 years before BURNA-BURIASH had built E-BARRA and the step-tower over the ancient foundation-record, within it I beheld" (col. II. 10–26).

BURNA-BURIASH is identical with BURRA-BURIASH, king of KARDUNIASH or Babylonia, whose date is determined by his correspondence with Amenophis IV. or CHU-EN-ÂTEN, king of Egypt, circ. 1450 B.C., one of whose daughters was married to the son of Burna-Buriash. (*Cf.* page 83). The father of BURNA-BURIASH, KURI-GALZU, is mentioned by Nabonidus in a cylinder-inscription from **Ur**, now in the British Museum (col. III. 32; see W.A.I. I. 69), and by BURRA-BURIASH in one of the *Tell el-Amarna* letters to Amenophis IV., also in the British Museum. Hence we arrive at 2150 B.C. (1450 + 700) as the approximate date for ḤAMMURABI, the **Amraphel** of Gen. 14.

Inscription of Nabonidus.

Found at the Mound called the MUJELIBEH, *near* HILLAH, *and now in the Museum at Constantinople.*

(Published by V. Scheil, *Recueil de Travaux*, etc., Vol. XVIII., Liv. 1 et 2. Paris, 1896.)

IN this valuable inscription, which is sculptured on a semicircular stele of basalt, NABONIDUS has given us some historical notices of the highest interest, which will be found translated below. Although the upper part of the stele is unfortunately broken away, we know that the Assyrian king, whose destruction of **Babylon** is related in Col. I., must be **Sennacherib**; for we are told that **Merodach**, *i.e.* the image of the god which had been carried off by the conqueror, abode in **Assyria** twenty-one years. Now **Sennacherib** took **Babylon** in the year B.C. 689; and if we subtract 21 from this date, we get 668 the first year of SHAMASH-SHÛM-UKÎN (Sammughes, Saosduchinus), which, according to the Babylonian Chronicle B. IV. 34, was the year of MERODACH's return from **Assyria** to **Babylon**. And further, Col. I. concludes with the statement that the king of ASSYRIA was slain by his own son, which agrees with what the Babylonian Chron. B., the Bible, and BEROSUS, relate of **Sennacherib's** end.

This inscription also enables us to determine precisely the date of the fall of **Nineveh**. In Col. X., it is said that 54 years had elapsed since the ruin of the temple of SIN at HARRAN (**Charran**, Carrhae) by the UMMAN-MANDA or Medes, when NABONIDUS set about restoring it. As he relates elsewhere (see page 208), he was divinely bidden to undertake this work in the first year of his reign (*i.e.* in B.C. 556), but was only able to do it three years later, when **Cyrus** had broken the power of the UMMAN-MANDA, *i.e.* in 553. Adding 54 to this date, we get B.C. 607 as the year of the fall of **Nineveh**, and the final ruin of **Assyria**.

Col. I. l. 7. To Babylon [he we]nt, he laid the temples in the dust, ruined the sculptures, destroyed the tables of the divine laws;* took the hand of the Prince MERODACH, and brought Him to ASSHUR. According to the wrath of the God he did unto

Cf. **Exod. 32. 15, 16, 19; Deut. 9. 10, 17**, etc.

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* *Billudê*: a loan from the Sumerian BIL.LUDU, divine command, law, or statute, which corresponds to the Chinese *fa-lu*, laws and statutes (Cantonese *fat-lut*).

Col. I.

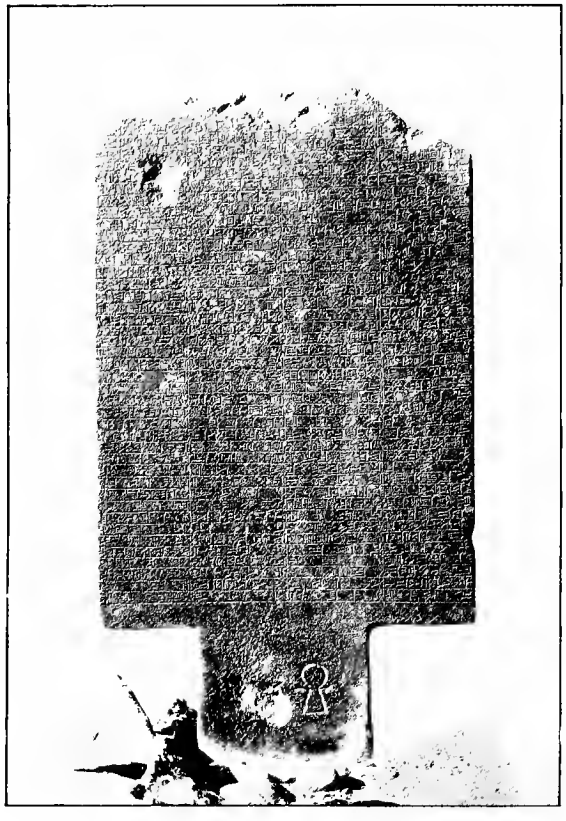
Cf. **Isa. 10. 5.**

Cf. **Isa. 10. 25; 23. 15, 17; Jer. 25. 11, 12.**

Cf. **Dan. 9. 2, 17–19; Ps. 74. 2.**

Cf. **Isa. 10. 5. 2 Kings 19. 37.**

the land. The Prince MERODACH relaxed not his anger; for 21 years in ASSHUR He occupied His dwelling-place. After days (*i.e. a long while*), the appointed time came; then was appeased the wrath of the King of the Gods, the Lords (*sing.* ?); of E-SAGGIL and BABYLON He was mindful, —the abode of His Lordship. **The King of Assyria,** who in **Merodach's** wrath had wrought the ruin of the land,—the son, the issue of his own body, with the sword smote him.



FLAT SIDE OF THE STELE OF NABONIDUS.

Col. II.

Ruin of Assyria by the Medes and Babylonians. Cf. **Herodotus I. 103** *sqq.*

. . as a helper He (*Merodach* ?) gave him (*Nabopolassar* ?), as an ally He made him possess. The king of the UMMAN-MANDA, who had not an equal, he subdued; at his bidding he made him march to his assistance. [Abo]ve and below, [right] and left, like a flood he overwhelmed; he avenged **Babylon**; he multiplied corpses (*lit.* bones). The king of the UMMAN-MANDA, the fearless, ruined all the temples of the god(s) of the land of **Assyria**; and the cities on the border of the land of **Accad,** which had revolted against the king of **Accad,** and had not gone to his assistance, he destroyed, and of their sanctuaries (walls ?) he left not any; he laid waste their cities. The king of **Babylon,** like a flood, carried beyond bounds the work

of **Merodach**, who had entrusted him with sway. He put not his hands to the commands of any other Gods. He prospered, and lay not down on the bed of idleness *or* repose.

Col. IV. l. 14. The goddess ANUNITU, that dwelleth in SIPPARA-OF-ANUNITU, whose abode the enemy had previously changed to ARRAPCHA, and the GUTU had destroyed,—her sanctuary (walls ?) NERGAL-SHAREZER

Jer. 39. 13. Neriglissar restored, and with the robe of Deity enrobed her; in E-SUNAMIMA, in SIPPARA-OF-AMNANU, as an abode he established her, and appointed her free-will offerings.

ROUNDED SIDE OF THE STELE OF NABONIDUS

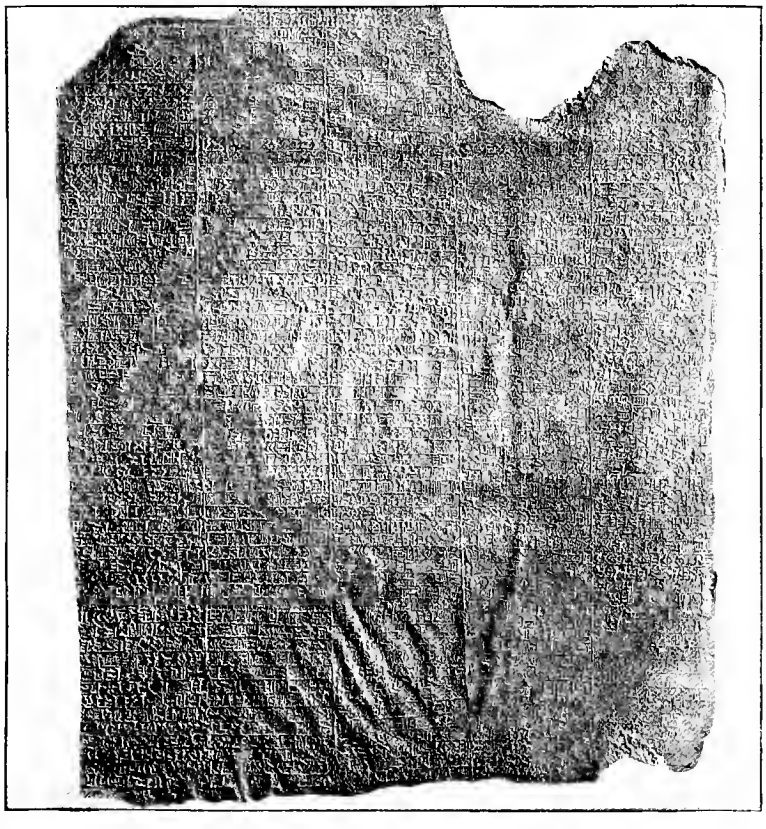
Cf. **2 Sam. 7. 12.** When the days were fulfilled *ûm imlû*, when he had taken the path of fate *i.e. had died*, LABASHI-MARDUG (Laborosoarchad) his young son, incapable of ruling (?) against the will of the Gods sat on the royal throne.

Col. V. l. 8. *Elevation of Nabonidus to the throne of Babylon.* By the word of Merodach the Lord I Nabonidus was raised to the lordship of the land, while they sang "O Father of the land!" and I had no rival. Of **Nebuchadnezzar** and NERGAL-SHAREZER, the kings that preceded me, I was their powerful legate; with their troops my hands were entrusted against their bidding I sinned not, and their heart I made glad. As

for AMIL-MARDUG (**Evil-Merodach**) the son of **Nebuchadnezzar** and LÂBASHI-MARDUG the son of NERGAL-SHAREZER they broke their commands.

Col. VI. Touching the approach of the great star and the moon I commune with myself (*lit. speak in my heart*). The Lord, the Hero, stood beside me, and speaketh unto me thus: "The bright approach betokeneth no evil!" In the selfsame dream, **Nebuchadnezzar,** the king my predecessor, and the Grand Gatewarden (*shakkanakku*) stood in arms (*or* sword in hand). The Grand

Nabonidus' dream.
Cf. **Dan. 2 & 4.**



PART OF INSCRIPTION ON THE STELE OF NABONIDUS

Gatewarden speaketh unto **Nebuchadnezzar** thus: "With Nabonidus talk; and this dream which he hath seen, let him tell thee the tale of it!"* **Nebuchadnezzar** heard him, and speaketh with me thus: "What of good omen thou sawest, tell me!" I told him thus: "In my dream a great star, the moon, and the star of Jove (*lit. Merodach*), in mid heaven elevated auspiciously, I beheld." By my name he addressed me, and

* I transcribe *lu-sha-an-ni-ka atma-a-shu.*

Col. X l. 12. At HARRAN the temple E-GU-GUL, which had been overthrown 54 years, —by the havoc of the UMMAN-MANDU the temple had been laid waste,—by help of the Gods the appointed time of grace drew nigh unto it. It was 54 years,* when SIN returned unto His place. Now at last to His place He returned, and SIN the Lord of the Diadem was mindful of His exalted abode, with all the Gods† who had gone forth with Him from‡ His mansion. **Merodach,** the King of the Gods, commanded their gathering together.

Gen. 38. 18, 25 *(signet and cord).*

The seal of precious jasper *'ashpû* the royal stone, wherewith ASSHURBANIPAL king of **Assyria** adorned the image of SIN for a memorial of his name, and made the cords§ thereof,—the praise of SIN on that seal engraved, and on SIN'S neck fastened it; whose figure from days long past no man [had seen] owing to the havoc of the enemy; I slept and saw His signs *or* His oracles, *or* the tokens thereof, in E-SAGGIL, the House of the Keeper of the Treasure¶ of the mighty Gods

We can only guess the sequel of NABONIDUS dream, owing to the loss of the upper portion of Col. XI. Doubtless, he found ASSHURBANIPAL'S votive seal, if not also the image of SIN, under the guidance of the "signs" revealed in his dream.

Head of a Sceptre from Babylon.

(Circ. B.C. 600.)

THIS fine specimen, which is in several respects unique, is a piece of semi-transparent blue chalcedony, beautifully cut and polished, and engraved with three lines of neo-Babylonian characters. Part of the original bronze rod of the sceptre still runs through the centre of it, though not shown in the illustration. The inscription is:

(1) Ana Nabium bêli si-ri bêh-shu Nabû-mukîn-abli abil Nûr-Sin
(2) amelu BUR-GUL Mardug amelu NI-DUR DIN-TIR-KI ana DIN ZI-MI-shu GID-DA u-me-shu SILIM KUL-shu.
(3) ṭûb lib-bi-shu ‖ ina DIN-TIR-KI ana da-ra-a-ti u-she-pish-ma BA.

This may be rendered:

(1) "To Nebo, the lofty Lord, his Lord, Nabû-mukîn-abli, son of Núr-Sin,
(2) The sculptor of Merodach, residing in Babylon, for the life of his soul, the lengthening of his days, the peace of his seed,

* MU ANNA MESH, *i.e. shanâti*, years. Scheil would find a verb in *an-na-mesh* (*s'étaient écoulés*).

† The subordinate deities who had shrines in the house of SIN.

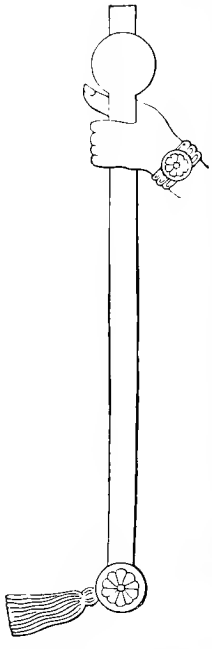
‡ *Ish* may be not so much a "lapsus de graveur," as an instance of what would be called in Chinese "phonetic writing."

§ *apru* = *abaru*, a synonym of *riksu*, bond, cord, tie.

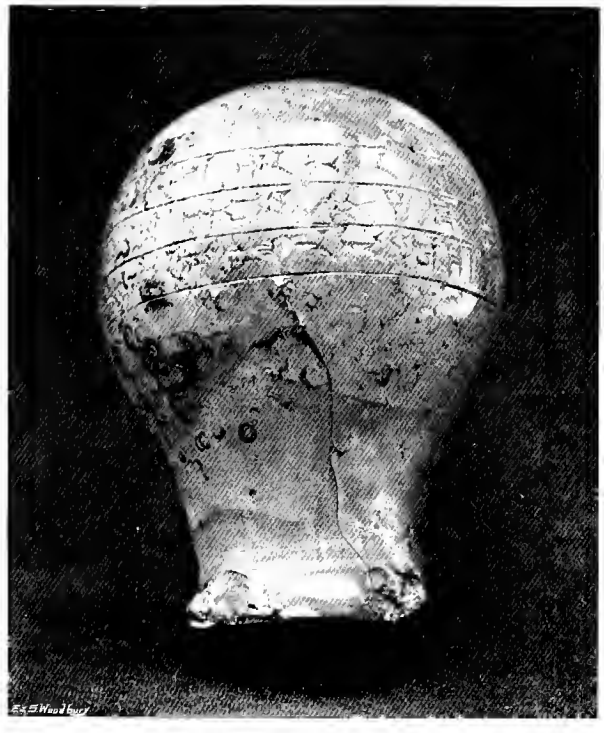
‖ I transcribe MU LU MU *bu-un-na-an-ni-e-shu*, although the engraver has divided the long word between two lines, and apparently omitted the verb of the relative clause (*imuru*, or *attu a*, or the like).

¶ Na-ti-ti = *nadîtu*, deposit, treasure.

(3) The happiness of his heart in Babylon had (this) made, and gave (it) for ever."



ASSYRIAN
MACE OR SCEPTRE.



CHALCEDONY MACE-HEAD
(7th cent. B.C.).

It appears, therefore, that this was the head of a sceptre dedicated to the god Nebo in some one of his temples, and doubtless fixed in the hand of the image (*see* pages 51, 160).

Annals of Nabonidus (*Nabû-nâ'id*).

THE inscription, of which the chief remaining portions are translated below, is written in Babylonian cuneiform on a much-broken tablet of unbaked clay, which was acquired by the British Museum in 1879, and published in the following year by Mr. T. G. Pinches in the *Transactions of the Society of Biblical Archæology*, Vol. VII. Part I. The size of the tablet is only about 4 in. by $3\frac{1}{2}$ in. The inscription is arranged in two columns on each side of it; but unhappily little is left of the first and fourth. NABONIDUS reigned seventeen years (B.C. 555–538). The fragments of Col. I., which covers a period of between five and six years, show that in the beginning of his reign he made expeditions westward, **Hamath** and "the land of the Amorites" being mentioned.

Then follows in Col. II. the history of the overthrow of ASTYAGES the Mede (called *Ishtuwegu*) by **Cyrus** (*Kurash*), "king of ANSHAN." Nabonidus neglect of the great Babylonian Festival of New Year and the religious ceremonies connected with it, is noted over and over again in the inscription; the suggestion being, no doubt, that to this fatal omission, repeated year after year, the various misfortunes and ultimate fall of the king were due.

There is a great gap between Col. II. of the Obverse and Col. I. of the Reverse. The former ends with the eleventh year of Nabonidus (*Nabû-nâ'id*); the latter describes the final events of the reign—the revolt of the subject-peoples, the king's attempt to conciliate his alienated gods, Cyrus' invasion of **Accad,** or North Babylonia, where "the king's son," *i.e.* **Belshazzar** (*Bêlu-šarra-uṣur*) as we know from another inscription, was permanently quartered with the troops, apparently waiting for the invader's approach; the surrender of SIPPARA (which was some fifty miles N.W. of Babylon) and the flight thence of Nabonidus to **Babylon,** the entry of **Cyrus** into the capital, and his appointment of Gobryas (*Ugbaru, Gubaru*) as governor of the city. The narrative is evidently of priestly origin, and in all probability was written in Babylon shortly after the establishment of the Persian rule.

COL. I. OBVERSE.

his wise men (*or* chiefs
his [people] the king carried away,
[the spoil] of their country to **Babylon** he brought.

. . . .
His he destroyed (?) and carried not away.
[The rest ?] of their families, all that there were,
[Alive he le]ft. The king mustered his troops, and CHUMÎ (*or* BAGWÎ; *some rebel chief*
[to his yoke he redu]ced.
in the month TEBET, in the land of **Hamath** obedience (*or* submission).
[in the mon]th **Ab,** on the mountains of Ammananu (*Antilebanon*)
the orchards (*or* vineyards) he ravaged ?, all that there were;
[He brought] their [pro]duce * to **Babylon.**
[Their prince ?] he left alive. In the month CHISLEU, the king his troops
[Mustered, and marched] to *tim*, and Nabû-nib-ahê
the sea of the West Country (*i.e. Phœnicia-Palestine*) to
a fortified camp ? they threw up
and many troops
the main gate of the town of SHUNDINU
his warriors
.
troops
[*The remainder of the column is gone.*]

* *šibbu* = *šbu*, from *šêbu* "to bear fruit." Cf. SARGON, *Khors.* 27

COL. II. OBVERSE.

[His troops] he collected, and against **Cyrus**, king of ANSHAN, he marched
As for Astyages, his troops revolted against him and he was seized, (and) deliv[ered up] to **Cyrus.**
Cyrus (marched) to AGAMTANU (*i.e.* Ecbatana), the royal city.
Judith 1. 1. The silver, gold, goods, and substance
Of Ecbatana he spoiled, and to the land of Anshan he took the goods and substance that were got[ten].*
Seventh year. The king was in the city of TEMÂ (*a quarter of Babylon*); the king's son, the grandees, and his troops were in the land of **Accad**. [The king at NISAN]
To **Babylon** came not; **Nebo** to **Babylon** came not; **Bel** went not forth (from his temple); the [New Year's] Feast [was omitted].
Offerings in E-SAGGIL and E-ZIDDA (to) the gods of **Babylon** and BORSIPPA [duly]
They presented; the Great Keeper (*a priestly dignitary*) poured the libation, and inspected the temple.
Eighth year.

[*A blank in the original.*]

Ninth year. NABONIDUS the king was (in) the city of TEMÂ; the king's son, the grandees, and the troops were in the land of **Accad.** The king in the month NISAN to **Babylon**
Came not; **Nebo** to **Babylon** came not: **Bel** went not forth; the New Year's Feast was omitted.
Offerings in E-SAGGIL and E-ZIDDA (to) the gods of (Babylon) and Borsippa duly were presented.
Month **Nisan** fifth day, the king's mother in DÛR-KARASHU, on the bank of the **Euphrates** above Sippara,
Died. The king's son and his troops for iii days did mourn: weeping was made. In the month **Sivan,** in the land of **Accad,**
Weeping over the king's mother was made. In the month **Nisan, Cyrus** king of the land of **Persia** (*Parsu*) mustered his troops, and
Below the city of ARBELA the Tigris he crossed; and in the month IYAR to the land of *Ish* [he came and]
Its king he slew, took his goods, (and) his own deputy † he stationed therein
Cf. **1 Kings 22. 47.** Thenceforward, his deputy and a (native) prince existed there.
Tenth year. The king was in the city of TEMÂ; the king's son, the grandees, and his troops were in the land of **Accad.** The king in the month [NISAN to **Babylon** came not;]
Nebo to **Babylon** came not; **Bel** went not forth; the New Year's Feast was omitted. Offerings in E[-SAGGIL and E-ZIDDA]
(To) the gods of **Babylon** and BORSIPPA duly were presented. In the month Sivan, 21st day, [*a name lost*],
Of the land of **Elam,** in the land of **Accad** [was appointed] governor at **Erech.**
Eleventh year. The king was in the city of TEMÂ; the king's son, the grandees, and his troops were in the land of **Accad.** [The king at NISAN to BABYLON came not;
Nebo to **Bab]ylon** came not; **Bel** went not forth; the New Year's Feast was omitted. Offe[rings in E-SAGGIL and E-ZIDDA
To the gods] of **Babylon** [and Borsippa duly] were presented.

* Reading *ša tam[ḫu]*, "which were taken."

† The original *shu-lit* reminds one of *shallîṭ*, "governor," Gen. 42. 6. But it may, of course, be an ideogram (SHU-LID), possibly meaning "garrison."

COL. I. REVERSE.

In the month **Adar,** Ishtar of **Erech**
the kings of the land of the sea (*i.e. Phœnicia*)

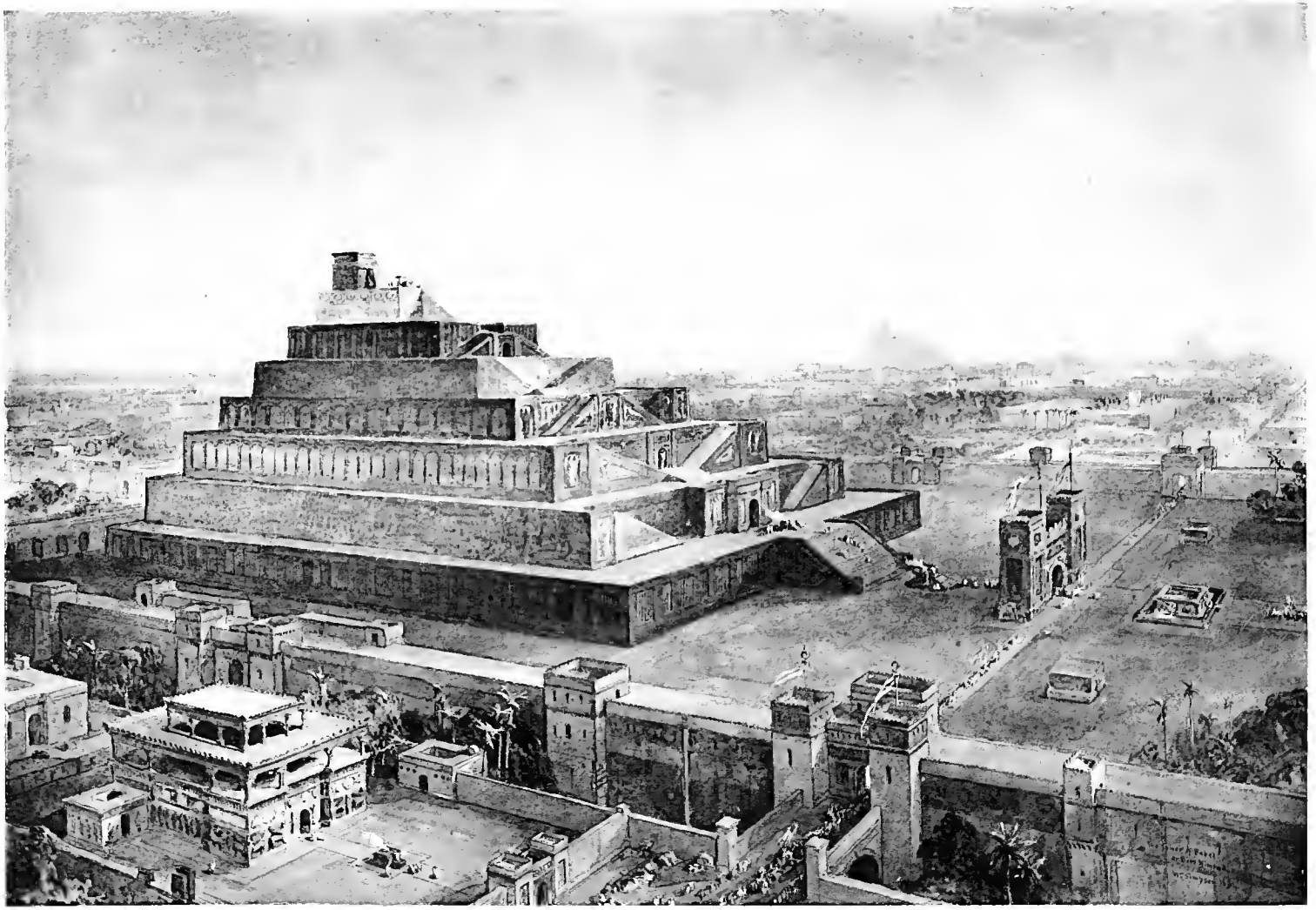
5 . **Nebo** from BORSIPPA to come forth
[In the month] **Tebet,** the king made solemn entry into E-DUR-KALAMA.* In [the month]
[the king's of the Upper Sea] and the Lower Sea revolted .
BEL went forth; the New Year's Feast they duly celebrated (*lit.* made). In the month .
. [the god]s of MARADDA, the god ZAMAMA, and the gods of KISH, the goddess BELTIS, and [the gods of]
10 GARSAG-KALAMA, into **Babylon** entered (*i.e.* were brought in procession) until the end of the month **Elul.** The gods of the land of **Accad,** [the gods]
Who are above the firmament and below the firmament, into **Babylon** entered . the gods of BORSIPPA, CUTHA,
And SIPPARA, entered not. In the month TAMMUZ, **Cyrus** a battle at UGU-KI, on [the bank of]
The river ZALZALLAT, against the troops of the land of **Accad** having fought, the people of the land of **Accad**
Rose in revolt. People were slaughtered. On the 14th day, SIPPARA was taken without a battle.
15 NABONIDUS fled. On the 16th day, GOBRYAS, pasha of the land of GUTIUM, and the troops of **Cyrus** without a battle
Entered **Babylon.** Afterwards, NABONIDUS, being shut up in **Babylon,** was taken. Until the end of the month, the shields
Of the land of Gutium the gates of E-SAGGIL surrounded. Arms of no kind in E-SAGGIL and the sanctuaries
Had been stored, and no accoutrements had passed in.† In the month **Marchesven,** on the 3rd day, **Cyrus** entered **Babylon,**
The walls fell down ‡ before him. Peace for the city he established;
Cf. **Josh. 6. 20.** **Cyrus** to **Babylon** peace,
20 **Ps. 85. 8.** To the whole of it, spake. Gobryas, his pasha, he appointed governor in **Babylon.**
From the month **Chisleu** to the month **Adar,** the gods of the land of **Accad,** whom NABONIDUS had brought down to **Babylon,**
Unto their own cities returned. In **Marchesvan,** at dark on the 11th day, GOBRYAS [marched] against

THE MOUND BABIL.
[Ruins of E-Sagilla, the great temple of Bel-Merodach, at Babylon.]

Sumerian for *House of the Court* (or *restingplace*) *of the World;* the name of a temple.

† It would seem that Nabonidus was shut up in the great temple of *E-Saggil,* which thus, like the Temple of Jerusalem during the Roman siege, was the last centre of resistance.

‡ Pinches and Sayce render, "The ways were dark," a statement which seems strange in the context. With the obscure term *harine* cf. HARAN-KAL, HARA-KAL, "bulwark," "fortress," "wall" (*halsu, birtu*), and for the character DÁG (PÁR), not DIR (SA), the sense of *stretching oneself out* (or *sinking down*) *on the ground* is certain. The point seems to be that no resistance was made, which is expressed by a hyperbole similar to that of Josh. 6. 20.



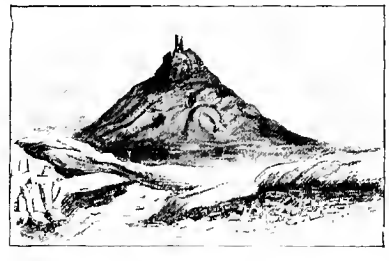
Eyre & Spottiswoode.]

The king's consort died. From the 27th of the month **Adar** to the
Deut. 14. 1; Jer. 16. 6. 3rd of the month **Nisan,** weeping [was made] in **Accad** ;
All the people gashed their heads. On the 4th day CAMBYSES
(*Kambuzîya*), the son of **Cy[rus]**,
Having repaired to (the temple called) E-GAD-KALAMA-SUMMU, * the officials of the
House of the Sceptre of **Nebo** [conferred on him] the sceptre [of the world].

[*The remaining three lines of this column, and the nine of col.* ii. *Reverse are too fragmentary to afford any connected sense.*]

Birs Nimrûd. The Ruins of E-Zidda, the Great Temple of Nebo at Barsib or Borsippa.

THIS huge pile of ruins is situated about ten miles south-west of the mounds of **Babylon.** Local tradition has long made it the site of the Tower of **Babel.** Explorations have proved that it marks the *Ziggurrat* or observatory tower of the great Temple of **Nebo,** the god of letters (page 169), in the city of Borsippa, the sister city of Babylon. This temple was called E-Zidda, *i.e. the lasting house*. Borsippa was celebrated as early as B.C. 2000 for its priestly college, where doubtless every branch of the wisdom of the Chaldeans was taught. The *Birs* marks the site of a great seven-staged tower of considerable height, for even now it rises 253 feet above the plain. In the British Museum is the bronze door-step of this temple, bearing an inscription which reads (*see* plate, page 206) :—



BIRS NIMRÛD.
[The Ruins of E-Zidda, the great temple of Nebo at Borsippa (? Tower of Babel).]

Gen. 11. 1-9.

"**Nebuchadnezzar,** the king of **Babylon,** supporter of the temples of E-SAGILLA and E-ZIDDA, the eldest son of Nabopolassar, king of Babylon, am I. For **Nebo,** the supreme lord, prolonger of the time of my life, E-ZIDDA his house in Borsippa anew I built."

All the bricks from this site are inscribed with the name and titles of Nebuchadnezzar II., who restored the temple with great splendour. The cement in which they are embedded is so hard that it is almost impossible to detach a perfect specimen from the mass (*Layard*).

This temple was the great educational centre of Babylonia, and some suppose that hence the story of linguistic confusion was associated with it. Assur-bani-pal copied its great library (*see* page 200).

* Sumerian for *House of the Giver of the Sceptre of the World*

Sculptured Stele, with Portrait of Cyrus.

(Circ. B.C. 538.)

THIS famous bas-relief of the Liberator of the captive Jews is the oldest known relic of Persian sculpture. It stands at *Meshed-Murghâb*, among the ruins of the ancient Pasargadae, which **Cyrus** made his royal residence after the conquest of Asia Minor and Babylonia. The age of the remains at this site is determined by the inscriptions of Cyrus engraved upon them in Persian, Median, and Babylonian cuneiform; the last indicating that Cyrus had already added Babylonia to his dominions (circ. B.C. 538).

PORTRAIT SCULPTURE OF CYRUS, KING OF PERSIA.
(*Dieulafoy*.)

It will be noticed that the features are distinctively European, and quite unlike the Assyrian and Egyptian types. Yet the ornamentation of the figure is entirely borrowed from Egypt and Assyria. The triple crown with *uraeus* snakes is Egyptian (the small figure held in the right hand is also topped by a *uraeus*): the four cherubic wings, and the fringed and embroidered border of the dress are Assyrian.

Inscription of the Broken Cylinder of Cyrus.

(From Babylon.)

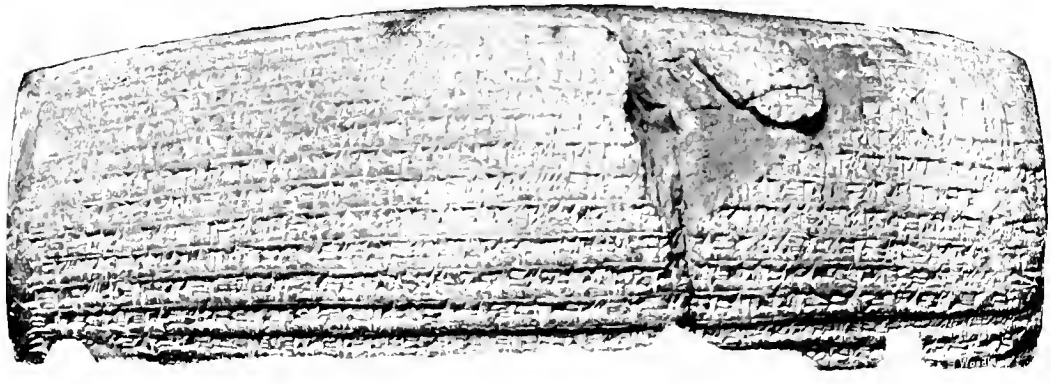
IN this inscription the great Conqueror of Babylon and Liberator of the Jews evidently speaks for himself. In spite of the large fracture affecting the beginning and the end of it, the general import is perfectly clear; and the ideas and language present a very instructive parallel to those of the Biblical books of Kings, and the latter half of Isaiah. The religious tone of the whole is as sincere as that which characterises the inscriptions of **Nebuchadnezzar** himself. **Cyrus** ascribes the ruin of NABONIDUS to the anger of **Merodach**, "Lord of the gods,' which was excited by innovations and omissions in the sphere of religion (lines 5–10, 33). The opening lines, after relating NABONIDUS' elevation to the throne, appear to have described the various measures of the new king, which were hostile to the local temples of Babylonia and their time-honoured rights. NABONIDUS appears to have aimed at enforcing the universal worship of MERODACH, the tutelar god of Babylon, by the suppression of the old local worships—a decided step in the direction of Monotheism. His policy thus resembled that of **Hezekiah** (2 Kings 18. 4, 22), and **Josiah** (2 Kings 23. 5, 8, 9, 15, 19). It is unfortunate that his proceedings, which were detailed in lines 5–8 of the inscription, can no longer be precisely determined; but it is evident that the king attempted to centralize the national religion in his capital by withholding the wonted supplies from the great local sanctuaries, and by removing their gods to **Babylon** (lines 10, 33); abolishing "the continual offering" in each case, and instituting the worship of **Merodach** throughout the country (line 7). MERODACH himself resented the invasion of his own domain by the intruding gods, and chose **Cyrus** as his minister of reparation, to restore the gods of Babylonia to their proper abodes, and the gods and peoples of other lands and cities, who had been expatriated by the Babylonian sovereigns, "to their own dwelling-places (line 32). We thus see that the permission given to the Jews to return to their own country, and the surrender to them of the sacred vessels of their Temple (in default of any image of their God), was no act of isolated clemency, but a part of the general policy of the Persian conqueror towards the foreign populations who had been deported to Babylonia by NABOPOLASSAR and his successors.

I have translated the inscription from the original text as published in Vol. V. of *The Cuneiform Inscriptions of Western Asia*. Plate XXXV

6 Professor Schrader's rendering in his *Keilschriftliche Bibliothek*, Band III., 2 Hälfte.

Translation of the Inscription.

[king of the Four Re]gions (*i.e.* of the world),
[his hands with sovereign]ty filled: he *Nabonidus* was appointed to the lordship of His (*Merodach's* land.
he laid on them.
5 Like E-SAGILA to **Ur** and the rest of the cities.
An edict of dishonour to them daily he contrived
The continual offering he made to cease he [es]tablished in the cities the worship of **Merodach**, the King of the Gods, he exalted (?) His name.
by a yoke unrelaxing he ruined them all.
At their lamentation the LORD of the GODS waxed very wroth the Gods who dwelt among them forsook Their abode.



BROKEN CYLINDER OF CYRUS

10 In wrath because he brought them into SHU-ANNA *i.e.* **Babylon**. **Merodach** He turned towards all the districts whose dwellings were thrown down.

Isa. 26. 19; Ezek. 37. 1-14. And to the people of **Shinar** and **Accad**, who were become as dead, He turned [His regard ?]; He showed compassion upon all the lands together. He looked for, He found him,

Isa. 45. 1, 2; 46. 11. Yea, He sought out an upright Prince, after His own heart, whom He took by his hand, **Cyrus**, king of the city of ANSHAN; He named his name; to the kingdom of the whole world He called him by na[me].

The land of QUTU and all the UMMAN-MANDA he humbled to his feet; the Black-headed folk, whom his hands subdued.—

In faithfulness and righteousness he looked after them. MERODACH, the great Lord, the Guardian of His people, joyfully beheld his good deeds and his upright heart.

15 To His own city **Babylon** his march He commanded; He put him on the road to TIN-TIR (*i.e.* Babylon) like a comrade and helper He marched at his side.

His great hosts, whose number like the waters of a river could not be known, with their weapons girded on, advanced beside him.

Without skirmish or battle He made him enter SHU-ANNA. His own city Babylon He spared from distress. NABONIDUS the king, who feared Him not, He delivered up to him.

The people of TIN-TIR in a body, the entire land of **Shinar** and **Accad**, the nobles and grandees, bowed down before him, kissed his feet, rejoiced at his accession; their faces brightened.

The lord who by his power had revived the dead,* who from strait and stress had exempted all,—they gladly did him homage, heeded his word.

Ezra 1. 2. I am **Cyrus**, the King of the World, **the Great King**, the King of TIN-TIR, the King of the land of **Shinar** and **Accad**, the King of the Four Quarters (*i.e.* of the world);

The son of CAMBYSES, the Great King, King of the city of ANSHAN; the grandson of CYRUS the Great King, King of the city of ANSHAN; the great-grandson of TEISPES the Great King, King of the city of ANSHAN;

The enduring seed of royalty, whose reign **Bel** and **Nebo** loved, whose lordship for their hearts' delight they longed for. When I [into the mid]st of TIN-TIR had entered peacefully,

With rejoicings and festal shouts in the king's palace I occupied the seat of sovereignty. Merodach, the great Lord, [turned towards ?] me the open heart of the sons of TIN-TIR; and daily I sought His fear.

My great hosts in the midst of TIN-TIR went about harmlessly; the whole la[nd of **Shin]ar** and **Accad** I suffered to have no ter[rifi]ers.

Within Babylon and all its cities in peace I looked after the sons of TIN-TIR and the yoke of their dishonour I removed (?);

Ezra 1. 2; Isa. 44. 28; 45. 13. Their sighing I stilled, I relieved their sorrow. To [execute] works **Merodach** the great Lord [upon me] laid command.

To me, **Cyrus**, the king that feareth Him, and to CAMBYSES the son, the issue of [my] body [and to] the who[le] of my army

He graciously inclined, and in peace before it kindly All the kings who abode in royal halls,

Who in all the Quarters (of the world) from the Upper Sea unto the Lower Sea abode on the dry [land, together with the whole of] the kings of the Amorite-land who abode in tents, all of them,

Their rich tribute brought, and within SHU-ANNA did kiss my feet. From [the cities of Nine]veh, Assur, and Nanna-erin (?),

Accad, the land of Abnunag, the city of Zamban, the city of Me-Ṭurnu, Dûr-ili, unto the border of Qutû, the ci[ties beyon]d the Tigris whose settlements were founded from of old,—

Cf. **Ezra 1. 3, 7.** The Gods that abode in them I restored to their place, and settled in an eternal abode; all their populations I gathered together and restored to their own dwelling-places.

And the Gods of the land of **Shinar** and **Accad** whom NABONIDUS, to the anger of the Lord of the Gods, had brought into SHU-ANNA, by the command of Merodach the great Lord in peace (*or* safely)

In their own shrines I made inhabit (again) a dwelling of heart's delight. May all the Gods, whom I brought (again) into their own cities,

Daily before **Bel** and **Nebo** speak of length of days for me! may they utter words in my favour, and to Merodach, my Lord, let them say: "**Cyrus**, the king that feareth Thee, and Cambyses his son,

made them all dwell in a quiet habitation."

[*The remainder of the inscription, lines 37–45, is broken away, only the ends of the lines being preserved.*]

* Perhaps this line refers to Merodach, "the Reviver of the Dead," rather than to Cyrus, as most understand. *Cf.* line 17.

The Tomb of Cyrus at Meshed-Murghâb

is still in a relatively perfect state. The style is neither Assyrian nor Egyptian, but archaic Greek; and it was probably designed by some Ionic architect. Formerly it bore in cuneiform characters the inscription: *I am Cyrus the king, the Achæmenide;* but the stone has since been broken away. The sepulchral chamber, which is only 21 ft. by

THE TOMB OF CYRUS THE GREAT AT MESHED-MURGHÂB.

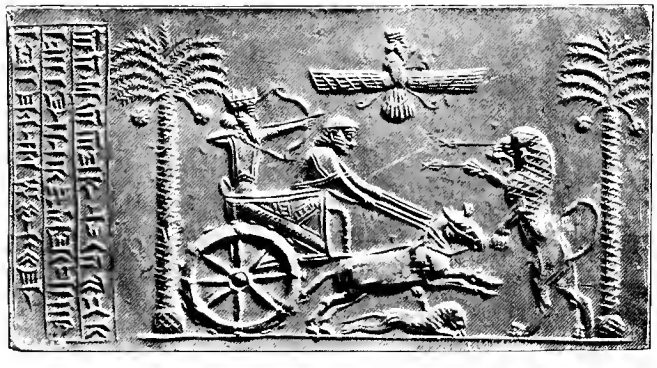
10 ft. 5 in. on the outside, and is built of great blocks of marble beautifully fitted together without cement, stands on seven white marble steps, of which the lowest measures 43 ft. by 37 ft. It has a sloping marble roof, with triangular pediments and mouldings at each end. It was once surrounded by a colonnade or portico of twenty-four columns. It is now called *Gabr-i-Madar-i-Soleimân*, "the tomb of Solomon's mother," and some think it was the tomb of Mandane, the mother of **Cyrus**.

Darius, King of Persia.

(B.C. 521–468.)

THERE are three kings of this name mentioned in the Old Testament. Of the first, **Darius** the Median, the monuments know nothing. On the capture of Babylon in B.C. 538 by **Cyrus**, the government of the city was assigned to Gobryas, the governor of *Kurdistan*; and by most scholars he is regarded as the person intended by **Darius the Mede.**

Dan. 5. 31; 9. 1; 11. 1.



TRILINGUAL CYLINDER-SEAL, ENGRAVED WITH THE NAME OF DARIUS.
The king is hunting lions, under the protecting presence of Ahuramazda his god.

The second was Darius the son of Hystaspes (B.C. 521), who is the **Darius** of the Book of Ezra. On the death of Cambyses, the Persian empire was for a time disintegrated; and after the death of the Magian Gaumata (Pseudo-Smerdis), a revolt (B.C. 520–519) broke out in **Babylon** under Nidinta-Bel, who claimed to be Nebuchadnezzar son of Nabonidus (*cf.* page 208). This revolt, like those which followed it in other parts of the empire, was put down with great severity, as described by **Darius** himself in his inscription

Ezra 5. 5; 6. 1.

on the rock of *Behistun*. **Darius** the son of Hystaspes was descended from the same Achæmenian family as **Cyrus**, but by a different branch. The family of Darius was more purely Persian; that of Cyrus having Median or Elamite (Anzanian) affinities. The former retained the older Iranian creed and the worship of Ahura-Mazda, or Ormuzd; and it is to this *one* god, *the maker of heaven and earth, the creator of men*, that Darius Hystaspis dedicates all his works. Although a monotheist, Darius, like Cyrus and Cambyses, found it necessary to be tolerant, even to conformity with the creeds of the nations he ruled. We thus find him in Egypt lavishly endowing the temple of Amun (*cf.* page 90) in the oasis of *El-Kargeh*; and the same tolerant spirit explains the restoration to the Jews of the privileges granted to them by Cyrus. Although ruling over **Babylon**, he does not seem to have restored the temples or to have taken any prominent part in the worship of that city.

The illustration, page 227, shows the trilingual seal of the second Darius (Hystaspis) inscribed in Old Persian, Scythian, or Proto-Medic, and Babylonian, "*I am Darius the great king*." It is now one of the treasures of the British Museum. The king is represented hunting lions under the protecting presence of AHURA-MAZDA, or Ormuzd, his god: *compare* Seal, page 31, Illustrations, pages 5, 161, 162, 166 and Plate facing page 200.

The third, **Darius the Persian** of the Book of Nehemiah has been identified with Darius II., called Nothus (B.C. 424–405);
Neh. 12. 22. but is more probably Darius III., Codomannus, who was conquered by Alexander the Great, B.C. 330.

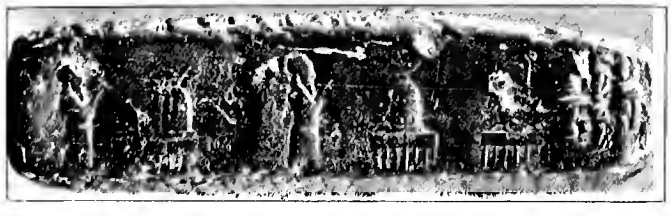
GOLD DARIC.

The trilingual inscription on the rock of *Behistun*, in three forms of the cuneiform writing, of which the Semitic version furnished a key to the decipherment of the monuments of Assyria and Babylonia, much as the Rosetta Stone has done to those of Egypt, records the victories of Darius the son of Hystaspes over the revolted provinces of the kingdom of Cyrus. Besides elaborate sculptures of Darius and his two attendants, and ruder representations of the nine defeated chiefs, it comprises nearly 1,000 lines of cuneiform writing. Unfortunately, owing to the comparative inaccessibility of the rock, no worthy reproduction of this most important inscription is possible.

A Babylonian Deed of Sale, dated in the Third Year of Darius (518 B.C.).

THIS document is given as a good specimen of the so-called Contract Tablets, which have been found in such quantities in the mounds of Babylonia and Assyria. They have their own interest, as records of the legal business of Oriental antiquity. The tablet, which I acquired some years ago, is well-preserved, only the last two or three characters of the first line being much defaced. The text relates to the sale of a field (*cf.* Gen. 23; Jer. 32), and of the crop of grain and dates standing upon it. The seller is Bêl-êtir, the buyer, Mardug-nâṣir-abil, whose own land abuts on the north side of the field.

The longer sides are adorned with impressions of engraved seals, thus:



The symbol of the crescent moon, before which the two men, presumably the two principals in the transaction of which the tablet is the legal instrument, are lifting up their hands in attestation of good faith (Gen. 14. 22; Exod. 6. 8), is suggestive in relation to that verse

in the psalm where the moon is called "the Faithful Witness in Heaven"; probably an ancient title of the Moon-god used by the psalmist for the sake of poetic ornament (Ps. 89. 37).

Above the seals, on both sides of the tablet, is written

KISHIB ERI-MARDUG DUB-SAR. *Seal of Arad-Mardug, Scribe.*

On the short ends of the tablet appear impressions of the thumb-nail (*supru*) of Bêl-êṭir, as stated in the text (l. 45).

Translation.

1 One *gur* (*i.e.* cor), one sixth, seed-corn of the field, the plot of the palm-orchard,
And the trunks of productive trees, before the Ishtar-gate,
In the district of Babylon, by the old lock of the Cutha canal.

Upper end, north, side of Mardug-nâṣir-abil
5 Son of Itti-Mardug-balâṭu * son of Egibi,
Buyer of the field:
Lower end, south, side of Nabû-ukîn-zêr
Son of Ibnâ son of Nûr-Sîn.
Upper frontage, west, bank of the Sippara canal.
10 Lower frontage, east, side of the King's Highway.

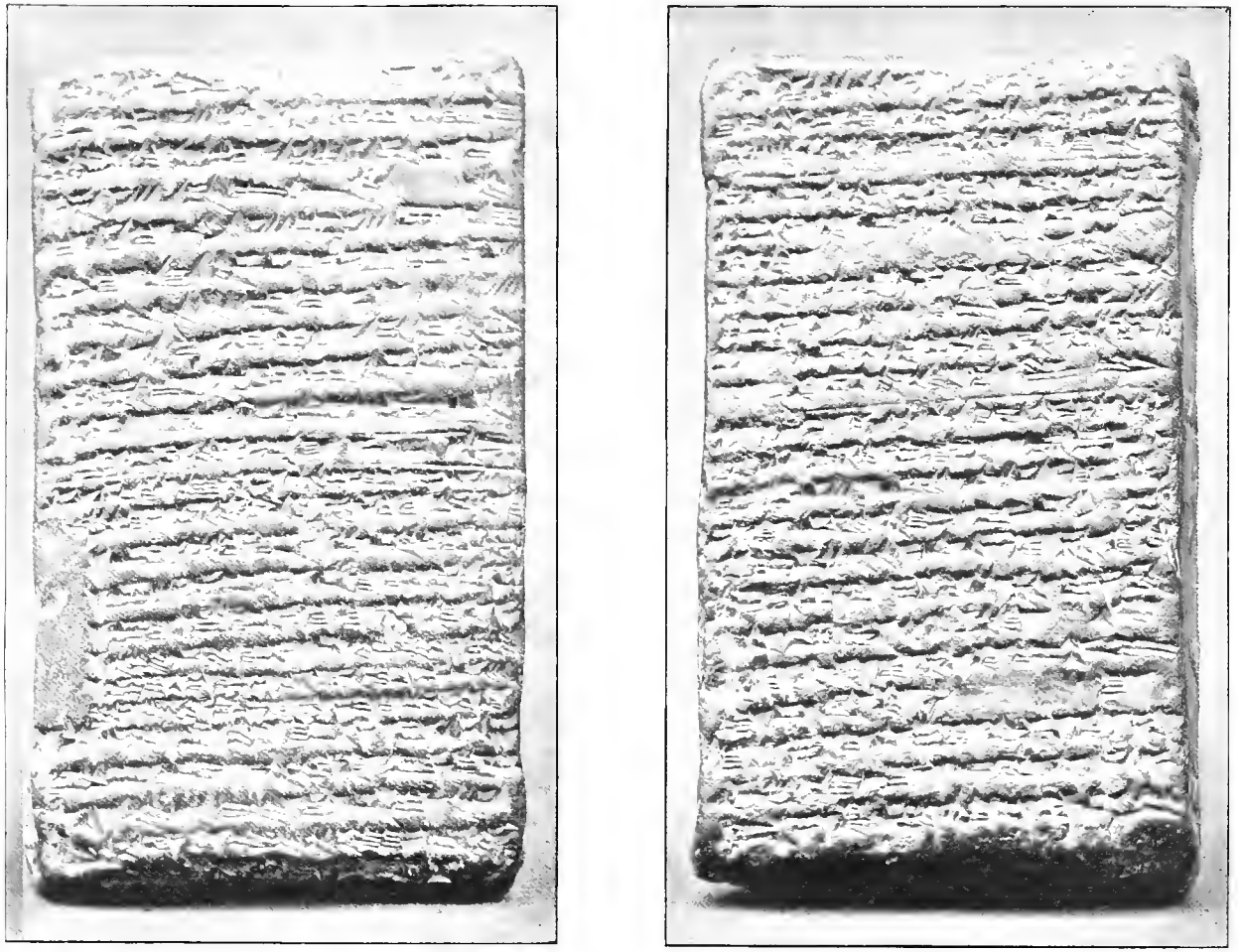
Total, one *gur*, one sixth, seed-corn, and the trunks of that field.
With Bêl-êṭir son of Bêl-ushibshî
Son of Nûr-Sîn, Mardug-nâṣir-abil son
Of Itti-Mardug-balâṭu son of Egibi.
15 At the rate of $\frac{1}{10}$ *gur* of seed-corn for ½6 shekels of silver a price
Did name, and at 9⅓ manehs of silver he set
The full value thereof, and
9 shekels (and) a third of one shekel of silver as
A luck-penny he gave him.
20 Total, 9⅓ manehs, 9 shekels and a third of one shekel of silver,
Purchase-money, from the hands of Mardug-nâṣir-abil
Son of Itti-Mardug-balâṭu son of Egibi
Bêl-êṭir son of Bêl-ushibshî
Son of Nûr-Sîn the value of his field, the full money,
25 Hath received, hath taken away. There shall be no disputing, nor shall they draw back;
They shall not dispute with one another.
Whensoever among the brethren, the sons, the family,
Folk and kindred, of the house of the son of Nûr-Sîn
They shall dispute thus: "That field
30 Was not sold, and the money was not received!"
The bargain-breaker the money that he received
Shall repay 12 times over.

By the sealing of this tablet

In presence of Shiriqtu son of Zeria son of Nûr-Sîn
35 Paternal uncle of Bêl-êṭir (10 shekels of silver as his gift he took);
Ia-zêr-iqîsha son of Arad-Gula son of Aḫumea Ahumai? 1 Chron. 4. 2);
Nabu-shum-ishkun son of Shamash-iriba son of Eṭeru;
Nabû-mushêtiq-urri son of Shulâ son of Tunâ;
Mushêzib-Mardug son of Shamash-shum-ukîn son of Babûtu;
40 Nabû-mushêtiq-urri son of Bêl-ushibshî son of Nûr-Sîn,
The brother of Bêl-êṭir (15 shekels of silver as his gift he took).

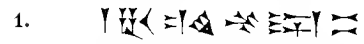
Arad-Mardug, scribe, son of Kittîa
Son of Ia's Priest. Babylon, month Nisan,
Day 12, year 3, Da-ri-a-vush
King of Babylon, king of the countries. Nail of Bêl-êṭir,
Seller of the field as his seal witnesseth.

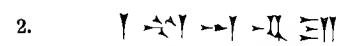
* This name means, "With Merodach is life"; *cf.* Ps. 36. 9.



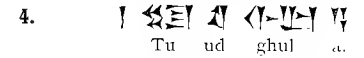
BABYLONIAN DEED OF SALE DATE IN THE TIME

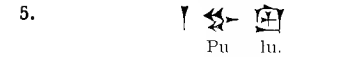
Monumental Names of Babylonian, Assyrian, and Persian Kings mentioned in the Old Testament.

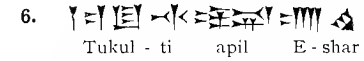
1. 
Ḥa - am - mu ra bi.
Amraphel, king of Shinar.—Gen. 14.

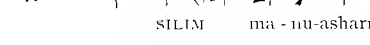
2. 
Eri Aku
Arioch, king of Ellasar (Larsa).

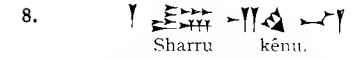
3.
Ku - dur - lagha - mal (?).
Chedorlaomer, king of Elam.

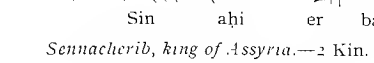
4. 
Tu ud ghul a.
Tidal, king of Goim

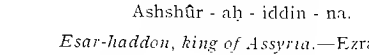
5. 
Pu lu.
Pul, king of Assyria.—2 Kin. 15. 19.

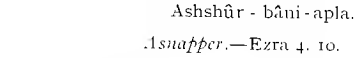
6. 
Tukul - ti apil E - shar - ra.
Tiglath-pileser, king of Assyria.—2 Kin. 15. 29.

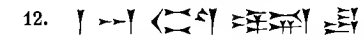
7. 
SILIM ma - nu-asharidu.
Shalmaneser, king of Assyria (i.e., Shulmânu-asharidu).—2 Kin. 17. 3.

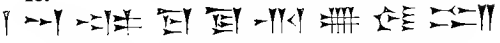
8. 
Sharru kênu.
Sargon, king of Assyria.—Isa. 20. 1.

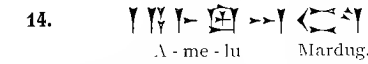
9. 
Sin aḥi er ba.
Sennacherib, king of Assyria.—2 Kin. 18. 13.

10. 
Ashshûr - aḥ - iddin - na.
Esar-haddon, king of Assyria.—Ezra 4. 2.

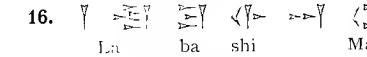
11. 
Ashshûr - bâni - apla.
Asnapper.—Ezra 4. 10.

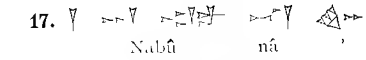
12. 
Mardug abla iddin - na.
Merodach-baladan, king of Babylon.
2 Kin. 20. 12; Isa. 39. 1.

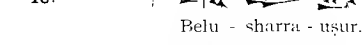
13. 
Nabium ku - dur ri u ṣu ur.
Nebuchadnezzar, king of Babylon.—2 Kin. 24. 1.

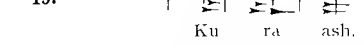
14. 
A - me - lu Mardug.
Evil-merodach, king of Babylon.—2 Kin. 25. 27.

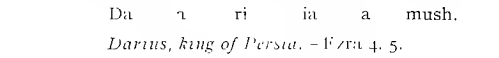
15.
Nergal sharra - uṣur.
Nergal-sharezer.—Jer. 39. 3.

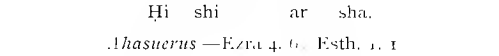
16. 
La ba shi Mardug.
Laborosoarchad *

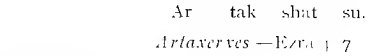
17. 
Nabû nâ ' id.
*Nabonidus.**

18. 
Belu - sharra - uṣur.
Belshazzar.—Dan. 5. 1.

19. 
Ku ra ash.
Cyrus, king of Persia. 2 Chron. 36. 22.

20. 
Da a ri ia a mush.
Darius, king of Persia.—Ezra 4. 5.

21. 
Ḥi shi ar sha.
Ahasuerus.—Ezra 4. 6; Esth. 1. 1

22. 
Ar tak shat su.
Artaxerxes.—Ezra 4. 7

* Not named in Scripture.

The Phœnicio-Hebrew Alphabet, showing its Origin from the Old Linear and Primarily Pictorial Script of Shumir or Shinar, rather than from the Egyptian Hieratic Character.

[*Since De Rougé started the theory, many scholars have held that the Egyptian* hieratic *writing* (see page 107) *is the real basis of the Phœnician alphabet. It is, however, impossible to see any likeness between some of the letters and their supposed Egyptian prototypes; and the theory leaves the names of the letters Aleph, Beth, Gimel, &c.—totally unaccounted for. The late Dr. Meidumann suggested, but was unable to establish the real clue, which is now held by Prof. Hommel and others. For completeness' sake, our table gives both the Babylonian and the Egyptian* hieratic *forms.*]

It is not so likely that the great monumental systems of hieroglyphic writing originated independently, as that they are offshoots from one original stock. In all branches of research, science looks for ultimate unity in the apparent multiplicity of actual phenomena, and the present case is not to be assumed without reason as an exception to the general rule. If, however, people want *a priori* grounds for a provisional theory of connexion, such may be found at once in the contiguity of Babylonia, Syria, Egypt, and their immemorial intercourse with each other. But, further, this theory is strongly corroborated by two considerations. The first is that of the still accumulating evidence for the Babylonian origin of the vast system of the Chinese characters; the second, that of the probable derivation of the Egyptian writing and even language from the same ultimate source. It is probable that alphabetic writing is based on a simplification of the same primitive system.

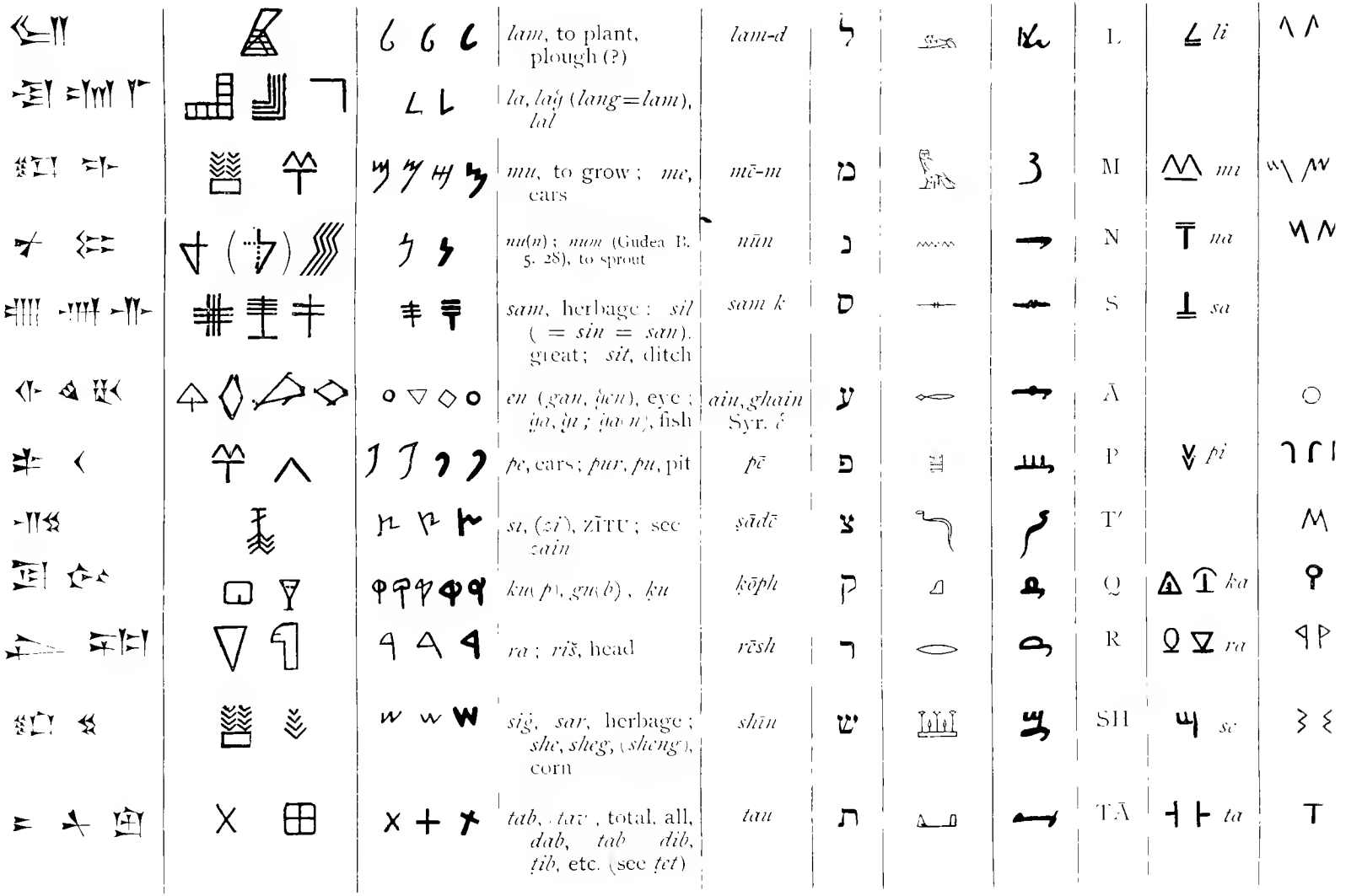
Levy indeed denies the hieroglyphic origin of the Phœnician alphabet. And Von Gutschmid affirms, "That the Semitic alphabet did not come from cuneiform writing may be taken as certain; but also it is not probable that it came from the hieratic character of the Egyptians" (*Encycl. Brit.* s.v. Phœnicia). Against such opinions it may be urged *in limine* (1) that the hieroglyphic or pictorial origin of writing in general is now almost universally recognised by those who have given special attention to the subject; (2) that the old Persian cuneiform writing supplies an actual instance of alphabetical development from the Assyrio-Babylonian syllabic system; (3) that the ancient Egyptian system, which probably started from a Babylonian basis, has already developed a set of some twenty-five strictly alphabetical signs, which it uses in combination with pictorial syllabic symbols and determinatives; (4) that the Cypriote syllabary obviously represents an intermediate stage between the pictorial or ideographic indication of entire words, and the alphabetic indication

COMPARATIVE TABLE

OF

ANCIENT ALPHABETS.

Babylonian Modern	Babylonian Archaic	Phœnician (Mesha, etc.) and Old Aramean (Panammu)	Babylonian Name, and Sounds	Semitic Names	Hebrew Modern	Egyptian Hieroglyphic	Egyptian Hieratic	Values	Cypriote	Old Greek
			hal (*ál*, *ál*), to flow, running water	*al-p*	א			A	*a*	
			ba(*t*), *bi*(*t*), slit	*bēt*	ב			BA		
			gam, bend, bow	*gīm-l*	ג			G	*ko*	
			ku(*n*), *gush*, bright, *ge*, ear							
			da, make, *dal*, shine, DALLU	*dal-t*	ד			D		
			(*h*)*e*, *é* house	*hē*	ה			H	*e*	
			wu, wood, rod, etc. *we*, voice, cry	*wāw*	ו			F	*vo*	
			zi, (*si*), *zida* ZĪTU (reed) straight, see *sādē*	*zai*, *zai-n*	ז			T'A	*zo*	
			ḫud *ḫyt*, stylus	*ḫēt*	ח			H	*e*	
			te, letters; *te*, round (?) knee; *tip*, enclosure; (see *ain*, *tau*)	*tē-t*	ט			TH	*te*	
			id, (*ud*) *yd*, hand	*yōd*, *yūd*	י			I	*ya*	
			gub, *kap*, left hand, KABBU; *ka* *p*, a measure *cab*	*kaph*	כ			K	*ke*	


lam, to plant, plough (?)
la, laḫ (lang=lam), laḫ
mu, to grow; me, cars
nu(n); num (Gudea B. 5. 28), to sprout
sam, herbage; sil (= sin = sam), great; sit, ditch
en (gan, ḫen), eye; ḫa, ḫu; ḫa(n), fish
pe, cars; pur, pu, pit
su, (zi), ZĪTU; see zain
ku(p), gu(b), ku
ra; riš, head
sig, sar, herbage; she, sheg, (sheng), corn
tab, tar, total, all, dab, tab dib, ṭib, etc. (see ṭet)
lam-d
nūn
sam k
ain, ghain Syr. ʿ
pē
ṣādē
ḳōph
rēsh
shīn
tau
L
M
N
S
Ā
P
T'
Q
R
SH
TĀ
li
mi
na
sa
pi
ka
ra
sc
ta

of elementary sounds; and (5) that the Japanese alphabet or syllabary of seventy-two open syllables, with the vowels *a*, *e*, *i*, *o*, *u*, and the diphthongs *ai*, *au*, is historically known to have originated in abridgments and contractions of more or less complex Chinese ideographs.

To build an alphabet on the basis of other alphabets is doubtless no insuperable task. We have the historical examples of Mesrop, the Armenian, of the Gothic bishop Ulphilas, and those of many modern missionaries. The old Wigur script, which was the archetype of Mongolian and Manchau, was adapted from a form of the Semitic alphabet; and that splendid monument of the scientific analysis of articulate sounds, the Devanagari, appears to depend on another form of it. The one alphabet has gone the round of the world. It does not look as if men were much given to absolute originality in these matters.

We assume then that the writing of words preceded the writing of the phonetic elements of words. The first writing was pictorial and ideographic; then came the stage of phonetic spelling, partial or complete, in the case of ideograms likely to be misread owing to polyphony or other causes. In Sumerian the addition of the symbol *ga*, to the symbol *gad*, *gud*, *pa*, *sig* (from *sag*, *zag*), restricts us to the sound *sig*, and excludes the other values of the character. And when the symbol , which might be read either *es* or *ba* or *sin*, is provided with the gloss *si-in*, we understand that in this instance it is to be read *sin*, and not *es* or *ba*. Now this resolution of words which are closed syllables, like *bad*, *gab*, *dug*, *sin*, into the elements *ba-ad*, *ga-ab*, *du-ug*, *si-in*, is an important step towards the achievement of alphabetic writing. The same may be said of such resolutions as *shid* into *shi-ta*, *shi-ti*, or *lig* into *li-ki*, or (*g*)*ud* (also *gis*) into (*g*)*u-tu*, where *shita*, *shiti*, *liki*, *etc.*, seem to be later developments of the original monosyllabic root. Before however the analysis of closed monosyllables like *bad*, *gab*, *etc.*, into *ba-ad*, *ga-ab*, *etc.*, was possible or likely to suggest itself, the existence of words consisting of a single open syllable was necessary. The strong tendency of Sumerian to drop final consonants when not followed by a vowel, gave rise, at a comparatively early period, to a number of words of this kind. Thus there can be little question that *ba*, to divide, was originally identical with the root *bad*, to split, to open, S[b]222; cp. also *bar*, *ba*, half, and *bal*, axe. This tendency prepared the way for phonetic spelling of the kind under consideration. The comparatively modern Chinese method which spells a word by writing two characters together, and taking the initial sound of the first with the final sound of the second, is similar in principle, if clumsier in effect. Thus the native

lexicographers spell 心 *sim*, heart, 昔 林 sik-l*im*, s-*im*, the middle letters being disregarded. The Sumerian and the Chinese modes have this in common, that both combine *words* to suggest the sound of another word. To return to one of our instances, the [cuneiform] *si*, originally *sig*, and [cuneiform] *in*, by which we spell [cuneiform] *sin*, are by themselves as much significant words as the 昔 *sik*, *si*, and 林 *lim*, *lin*, of the Chinese example. And in both languages, when two monosyllables are thus combined to spell another word, they are absolutely as non-significant individually as alphabetic signs. The meanings of *si*(*g*) and *in*, *si*(*k*) and *lim*, have no bearing whatever on the meaning of *sin*, *sim*. This is surely a decided step in the direction of alphabetic writing, consisting as it does in the use of written symbols to suggest only sounds, not sense. The Chinese, it is true, got no further: but a quick-witted people like the Japanese could find out how to utilize simple open syllables for the purpose of constructing a scientific syllabary analogous to the ancient Cypriote.

The ordinary progress of phonetic change and of dialectic variation, by which the vowel of a syllable might fluctuate between *a*, *i*, *u*, would further tend to emphasize the consonantal sound as the constant element in a syllable. When it was observed that [cuneiform] *ba* had also the value *bi*, that [cuneiform] was *ha*, and *ḫi*, that [cuneiform] was both *na* and *nu*, the possibility of using a written symbol to suggest the constant sound directly and to *imply* the vowel required by the sense, may have presented itself to the unknown authors of so-called alphabetic writing. I say so-called, for it is evident that the Semitic alphabet and all its ancient offshoots are essentially syllabic. This is probably the true explanation of the fact that the Phœnician alphabet is destitute of any special symbols for vowel sounds. They were not necessary while the language was still a living one, because each of the twenty-two symbols was itself of syllabic origin and thus implied the presence of a vowel, which was *a*, *i*, *u*, according to circumstances.

It would seem, then, that when a sufficient number of open syllabic sounds, like *ba*, *ga*, *da*, already find appropriate symbols in the script of a language, an alphabet virtually exists. The practical obstacle to the immediate perception or utilization of the fact will lie in the number of symbols, greater or less, with identical values. This and other difficulties in the way of alphabetic origination would not be overcome in a day. We have not to imagine a deliberate invention of the Semitic alphabet

The Accadian ideogram [cuneiform] sib, shepherd, looks like an instance of the same mode of spelling, being composed of [cuneiform] . + [cuneiform] dib (crook + flock).

by some reflective scribe. A hieroglyphic system like that of Babylonia, Egypt, or China, presenting a great number of homophonous symbols, is naturally an *embarras de richesse* to the first simplifiers of writing. The choice, therefore, does not immediately fall on a single sign as the fittest representative of a particular sound. Each simple sound will at first have several allowable symbols. For instance, the Japanese adapters of the enormously complex system of Chinese writing, bewildered by the

ONE OF A SET OF SIXTEEN BRONZE LION-WEIGHTS,

Found by Layard at *Nimrûd*, of which the largest is a foot long, the smallest about an inch. This one is inscribed on the side presented in Phœnicio-Aramaic characters, "Manehs II." etc. On the other side it bears the Assyrian cuneiform legend, *êkal Sin-achi-(erba). II mana sha sharri.* "Palace of Sennacherib. Two Manehs of the king." It weighs over 5 lb. 4 oz.

multitude of available symbols, at the outset naturally adopted too many characters for each of the sounds of their own language. This in turn caused much uncertainty and embarrassment to Japanese writers and readers, until things were reduced to order and uniformity by the introduction of printing from metal blocks, when the number of possible forms was greatly diminished, and fixity was given to the elements of writing (Hepburn). Such difficulties are natural in the attempt to pass from a vast pictorial system to the simpler methods of a syllabary. We may therefore suppose that analogous perplexities beset the primary adaptation of the Babylonian symbols to the purposes of alphabetic writing.

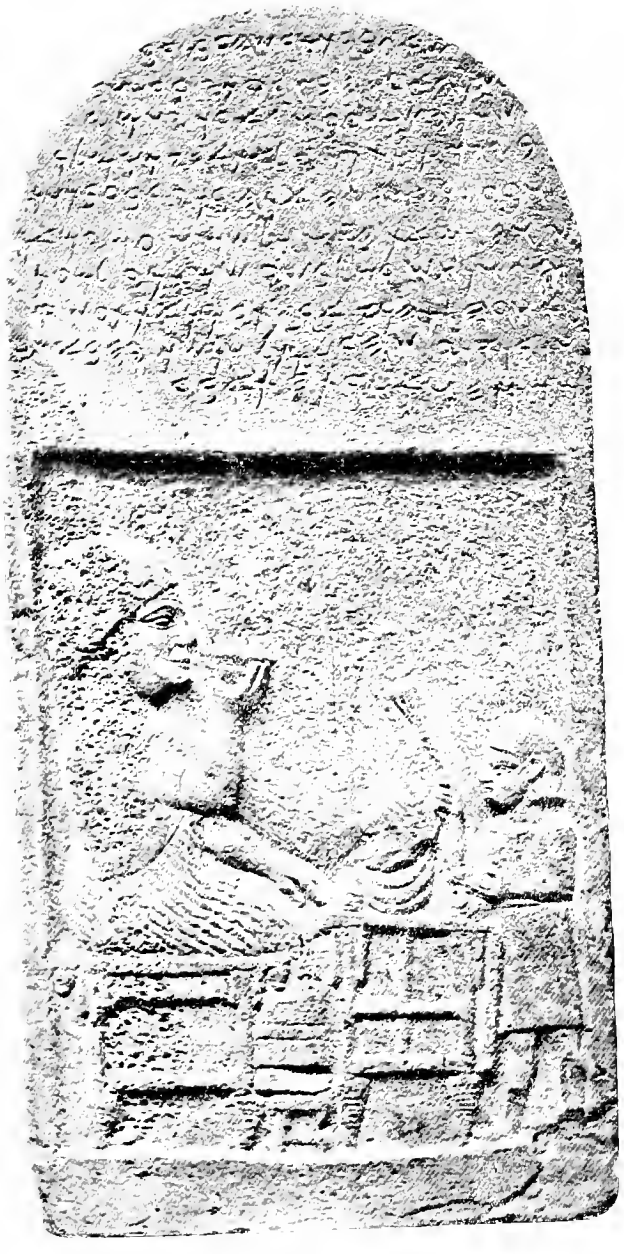
Since De Rouge, it has, no doubt, been a widely circulated opinion that the Phœnician characters were originally borrowed from the hieratic Egyptian. But almost every scholar who has given any particular attention to the subject has expressed himself dissatisfied with the comparisons suggested by De Rougé and his followers. In some instances the supposed resemblances are remote, in others altogether invisible. (See the Plate, and especially the letters Aleph, Beth, Teth, Nun, Ain, Pe.)

The complete sacrifice of the old traditional names of the letters has also been felt to be a difficulty in the way of the Egyptian theory; and it is plainly in favour of our own view that it, for the most part, retains and accounts for the names of the letters. To take a couple of instances, it will, I think, be generally recognized that 𒁹 bēt is sufficiently like 𒀀 ba, bi, to split (Sumerian *bad*, *bid*, Chinese *pít*).

The difference of shape between the Babylonian sign and the Phœnician 𒁹 is merely a variation for convenience of writing. The latter may be called a one-stroke adaptation of the former. As to the name, beth, b-t (Semitic Babylonian *bīt*, *bēt*) is the common Semitic term for house. The original sound of the symbol becomes its name in the Phœnician alphabet; the original meaning is naturally exchanged for a familiar Semitic one which happens to be that of the corresponding Semitic sound.

Gimel, 𒌋, 𒁹, 𒌋, Arabic gim, Greek gamma, resembles 𒌋, the linear equivalent of the Babylonian 𒌋, gam, gamma, to bow, bend, curve (Assyrian *qadadu*). This root occurs in 𒌋 𒄿 gam-mal, "camel, strictly, "the humped"; a term which passed into Assyrian and the other Semitic languages, and of which the Sanskrit kramêla, kramêlaka, is probably an adaptation, ushta being the true Aryan term for camel. Gam, as the name of the third letter, was Semitized into gimel, naturally enough in view of these facts. But besides gimel, only three or four of the twenty-two letters can be called perfect triliterals (lamed, samech, aleph, tzaddi ??). The monosyllabic form of almost all the names agrees with our theory that they are partially Semitized (imperfectly triliteralized) Sumerian terms.

It will be noticed that more than one Sumerian prototype is given in the Table for many of the Phœnician letters; and, looking at all the facts, one might be inclined to think that the Phœnician characters represent the common element of Sumerian signs acrophonically similar in sound. Perhaps, however, we should rather say that for an indefinite period the various related Babylonian symbols were used indifferently as alphabetic representatives of the Semitic sounds indicated by the corresponding letters. This would be the first step; and it seems to account



THE STELE OF NERAB.

A Phœnician monument of the 9th century B.C.

for the varying forms of the Phœnician signs, which need not all be deduced from a single ancestor, but may preserve traces of several. One locality, even one individual scribe, might prefer one form of a letter, another another, until at last by the intercourse of commerce and diplomacy a form would result exhibiting a likeness to all, but not exactly identical with any of the prototypes.

(For further details, see *Proceedings of the Society of Biblical Archæology*, June 6, 1893.)

The Baal Lebanon Inscription.

WE unfortunately possess only fragments of this ancient and interesting inscription. It is engraved on portions of three bronze sacrificial bowls (paterae), and is at least contemporary with the inscription of Mesha (see page 230), if not older than that famous monument. Some would date it about B.C. 1000. The engraved portions of the three bowls are shown in the illustration, which is borrowed from the *Corpus Inscriptionum Semiticarum*. They are distinguished by slight differences in the writing. These fragments, which are very thin, were purchased at Limassol, in Cyprus, from a seller of old iron, by a dealer named Lanitis: and were acquired in 1877 by the Bibliothèque Nationale of Paris. The bowls are supposed to have been dedicated originally by different donors at about the same time in a temple of Baal Lebanon, not far from Sidon. The remains of the inscription on the fragments of the first bowl may be rendered:—

> governor of Qarthadasht, servant of Hiram, king of the Zidonians. Then he gave to Baal Lebanon, his Lord, as the choicest of the bronze *vessels* in the best bronze

The small fragment of the second bowl has only:—

> tâb, governor of Qarthadasht

Here the syllable *tâb* appears to be a relic of the lost name of the "governor of Qarthadasht," who dedicated this bowl.

The small fragment of the third reads:—

> [to Ba]al Lebanon, his Lord

Both **Esarhaddon** and **Assurbanipal** mention a city of Qarti-hadasti in Cyprus. It is the same name as Carthage, and means New-town.

Eyre & Spottiswoode]

PIECES OF BRONZE BOWLS, WITH PHŒNICIAN INSCRIPTIONS, DEDICATED TO BAAL LEBANON

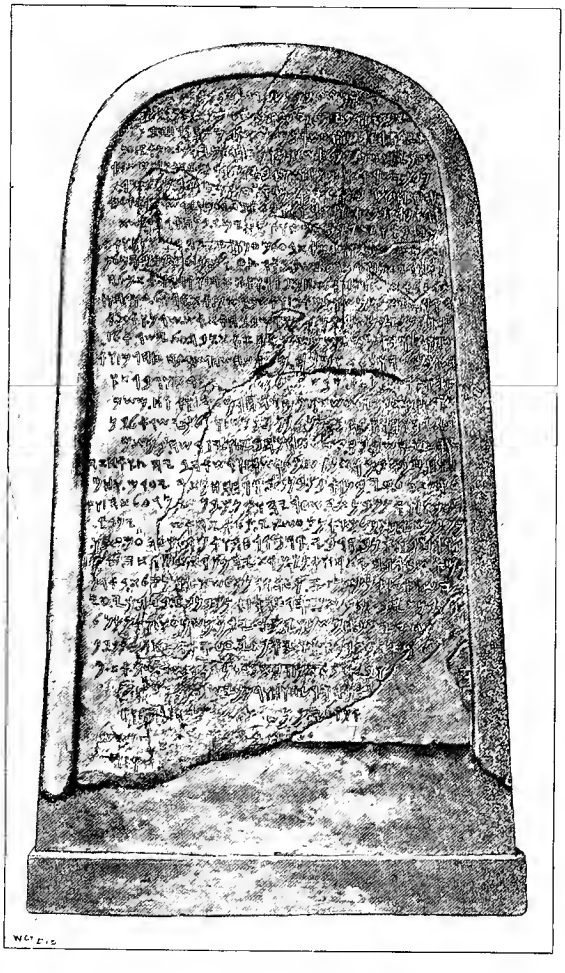
(circ. B.C. 1000).

The Moabite Stone.

(9th cent. B.C.)

THIS remarkable Stele was discovered at *Dîbân*, the ancient **Dibon** (Isa. 15. 2), by the Rev. F. Klein, in August 1868, and is one of the most important historical and literary monuments in connexion with Hebrew history. The inscription is written in the Phœnician character, of which it is one of the oldest specimens extant: the language approaches Hebrew nearer even than does the Phœnician. Great light is thrown by this external record upon the history of the period of the reigns of **Omri, Ahab, Jehoram,** and **Jehoshaphat.** At the end of the reign of Ahab, **Mesha,** king of Moab, who had been obliged to pay Israel a tribute of the wool of 100,000 lambs and 100,000 rams, revolted and refused his tribute, and the allied kings of **Israel, Judah,** and **Edom** marched against him and compelled him to flee to **Kir-haraseth,** where Mesha offered his son in sacrifice. The monument was erected by this king MESHA, circ. B.C. 850, to his god **Chemosh**, and to commemorate his successful revolt from Israel, and furnishes many details in agreement with the Hebrew account, as shown by the following translation:—

2 Kin. 3. 4, 5, 6-27.



STELE OF MESHA, KING OF MOAB (circ. B.C. 850).

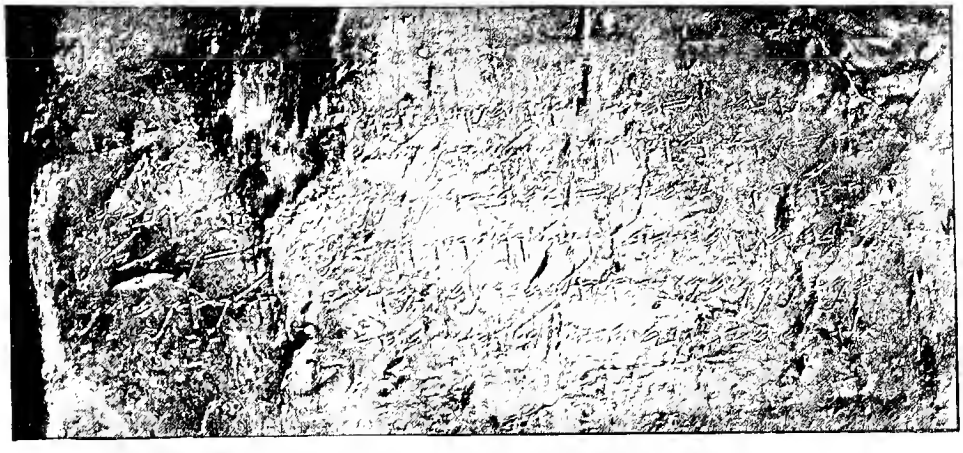
I am Mesha, son of Chemosh-[Melech], king of **Moab**, the Dibonite:
My father reigned over Moab thirty years, and I reigned after my father:
And I made this *bāmāh* = "high-place") for **Chemosh** at Korkhah,
A *b*[*amāh*] of salvation, for he saved me from all the kings, and made me look on all my enemies.
Omri was king of Israel, and he oppressed Moab many days, for Chemosh was angry with his land.
His son succeeded him, and he also said, "I will oppress Moab."
In my days he said [thus]; but I looked on him and on his house, and Israel perished for ever.
Omri took [all] the land of **Medeba** and [Israel] dwelt in it during his days, and [half] the days of his son, even forty years;
But **Chemosh** [cap]tured it in my days.
And I rebuilt **Baal-Meon** and made therein the tank *or* pool,
And I [rebuil]t **Kirjathan.** The men of **Gad** had dwelt in the land of **Ataroth** from of old, and the king of Israel rebuilt **Ataroth** for himself *or* for them
But I made war against the town and took it:
And I slew all [the people of] the town for the pleasure of **Chemosh** and **Moab**, and I carried off thence the altar of Dodah, and dragged it before Chemosh in the city.
And I settled therein the men of **Sharon** and the men of Macharoth.
And **Chemosh** said to me, "Go, seize **Nebo** beside [Israel]," and I went in the night, and fought against it from the break of day until noon, and I took it;
And I slew in all seven thousand men and boys and women and girls and damsels; for unto Ashtor-Chemosh I had devoted them.
And I took thence the altars of Jehovah and dragged them before Chemosh.
And the king of Israel had built **Jahaz**, and he dwelt in it whilst he waged war against me;
But Chemosh drove him out before me.
And I took of Moab two hundred men, all its chiefs; and I carried them to **Jahaz**, which I took to add it to **Dibon**
I it was who rebuilt Korkhah, the Wall of the Woods, and the Wall of the Mound (*Ophel*);
And I rebuilt her gates, and I rebuilt her towers.
And I built the king's house, and I made the conduits of the water-tanks within the city;
But there was no cistern within the city, in Korkhah; so I commanded all the people, "Make you each one a cistern in his own house
And I dug the channels for Korkhah by means of the prisoners from Israel.
I rebuilt **Aroer**, and I made the highway through *or* to the **Arnon** ravine?, and I rebuilt Bethbamoth, for it was overthrown.
I rebuilt **Bezer** for all **Dibon** was subject [unto me].
And I reigned a hundred cities, which I had added unto the land.
And I rebuilt **Medeba** and Beth-Diblathan
And **Beth-Baal-Meon**; and I took there the sheepmaster . . the flocks of the land.
And Horonan = **Horonaim**—there dwelt in it the Dedanite. And **Dedan** said **Chemosh** said unto me, "Go down, war against Horonan!"
So I went down and warred [against it] . . **Chemosh** dwelt in it *or* restored it in my days

It is at once apparent how important a document this is to the Bible student. It affords an apparently independent contemporary record of the border-wars between **Moab** and **Israel**, and also throws considerable light upon topography.

The Siloam Inscription.

(Circ. 701 B.C.)

THE characters are Phœnicio-Hebrew, and give a tolerably early form of the alphabet used in common by the Phœnicians, Hebrews, Arameans, and Moabites. The language is Biblical Hebrew. These six lines, the oldest and longest inscription of the Hebrew Monarchy, are inscribed in the rock within a tunnel whose making they commemorate. This tunnel, which brings the water of **Enrogel,** or *Gihon*, the single spring at



THE SILOAM INSCRIPTION (circ. B.C. 701).

Jerusalem, through the solid rock from the **valley of Jehoshaphat** outside into the parallel valley within the walls (the later Tyropœon), is assumed to be the "conduit" of 2 Kings 20. 20; 2 Chron. 32. 30, and is consequently attributed to **Hezekiah's** reign. (But *cf.* a paper by E. J. Pilcher in P.S.B.A., May 1897, which refers both tunnel and inscription to the time of Herod the Great.) The inscription, though now illegible in many places, may be rendered somewhat thus:—

[Finished is] the boring! And this was the manner of the boring. [the hewers were plying the pick-]axe, each toward his fellow, and there were still three cubits to [finish; when there was heard] the voice of one calling to his fellow; for there was a rift in the rock on the right [ ] And on the day of the boring the hewers struck, each to meet his fellow, pick-axe to pick-axe; and the water ran from the source to the pool, two hundred and a thousand cubits. And a hundred cubits was the height of the rock above the heads of the hewers.

PHŒNICIAN MONUMENTS

Limestone Stele of Jehaumelech, King of Gebal.

(Byblus.)

A PHŒNICIAN monument of the 5th century B.C. The king stands in Persian garb before his goddess, whose crown and sceptre are of an Egyptian type, with a cup of wine for pouring a drink-
cf. **Ps. 116. 13, 14.** offering in his hand. The winged solar disk overshadows both. Below is inscribed in Phœnician:

"I am Jehaumelech, king of **Gebal**, son of Jahar-baal, grandson of Adon-melech, king of Gebal, whom the Lady **Baalath** of Gebal made sovereign over Gebal. And I call upon my Lady Baalath of Gebal, for she heareth my voice. And I make for my Lady **Baalath** of Gebal this brazen altar which is in this [place], and this gilded graven figure, opposite my own figure, and the gilded [winged solar disk] in the [middle of the stone, and this colonnade and its pillars and the capitals upon them and the roof thereof I made, even I, Jehaumelech, king of Gebal, for my Lady **Baalath** of Gebal; because as often as I have called upon my Lady Baalath of Gebal, she hath heard my voice and done me pleasure. May Baalath of Gebal bless Jehaumelech, king of Gebal, and make him live and prolong his days and his years in Gebal because he is a righteous king! and may the [Lady Ba]alath of Gebal give him favour in the sight of the gods and in the sight of the people of this land, and the favour of the people [other lands for ever]! Whatever sovereign or man shall fashion another work upon [this altar or upon] this gilded sculpture, or upon this colonnade, I, Jehaumelech, [king of Gebal set my face against] the maker of that work; and whether may the Lady Baalath of Gebal [curse] that man and his seed."

It is hardly necessary to call attention to the close correspondence of the language and religious ideas of this inscription with those of the prophets and psalmists of the Old Testament. But the apposite words of the late Professor Robertson Smith may well be quoted here:—

"As the kings of Israel ascribe their sovereignty to the grant of Jehovah, so the king of **Gebal** . . declares that it was the divine queen of Byblus who set him as king over the city. As the psalmist of Ps. cxvi. says, 'I take up the cup of salvation, and call upon the name of Jehovah,' so this heathen king is figured standing before the goddess with a cup in his hand, and exclaiming, 'I call upon my lady the sovereign of Gebal, because she hath heard my voice, and dealt graciously with me.' And just as the prayer for life and blessing to the king of Israel in Ps. lxxii. is a prayer for a king judging in righteousness, the Phœnician goddess is invoked to bless Jehaumelech, king of Gebal, and give him life and prolong his days in Gebal, because he is a just king, and to give him favour in the eyes of gods and men." *Prophets of Israel*, Lect. II., page 51.

LIMESTONE STELE OF JEHAUMELECH, KING OF GEBAL
(Byblus).

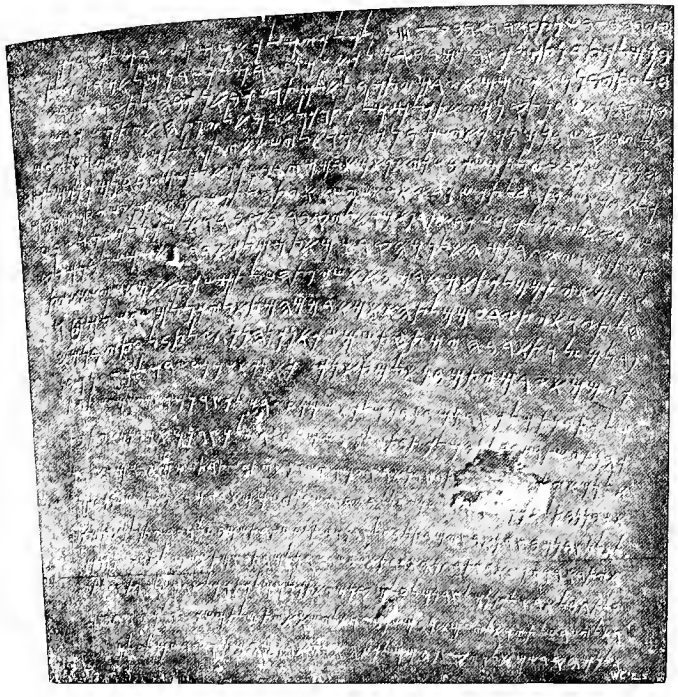
Inscription on the Sarcophagus of Eshmunazar II., King of the Zidonians.

ESHMUNAZAR, "Eshmun helpeth," is a name like **Eleazar**, "El helpeth. The touching language of the young king's epitaph offers many noteworthy parallels to Old Testament phraseology. Eshmunazar II., as we learn from this inscription, was still under the tutelage of his mother, the widowed queen Ammashtart ("handmaid of Ashtoreth"), when he died, circ. B.C. 400.

1 Kin. 6. 38. "In the month of **Bul**, in the fourteenth year of the reign of Eshmunazar, king of the **Zidonians**, the son of king Tabnith, king of the
Eccl. 7. 17. Zidonians, spake king Eshmunazar, king of the **Zidonians**, saying:—I was rapt away *before my time*, during my state of tutelage, an orphan, the son of a widow; and I lie in this coffin and in this grave, *in the place*
Job 3. 14. *that I built*. I adjure every prince and every man not to open this
Isa. 57. 2. *bed* nor to seek for treasures, for there are no treasures here, nor to carry away the coffin of my bed, nor to build over this bed the chamber of a second bed, yea, if men shall tell thee the contrary, hearken not unto their vain words! for whatever prince or man shall open the chamber of this bed, or shall carry away the coffin of my bed, or shall build aught over this bed, shall have no
Isa. 14. 9; 26. 14. bed with *the departed Rephaim*, nor be buried in a grave, nor have
Ps. 45. 16. *son or seed in their own stead*, but *the holy gods* shall *shut them*
Dan. 4. 8. Isa. 19. 4. *up* with;—deliver them into the power of *a mighty king, who shall lord it over them*: to cut off that prince or that man who shall open the chamber of this bed, or shall carry away this coffin, and to cut off
2 Kin. 19. 30. the seed of that prince or those men: they shall not have *a root downward nor fruit upward*: nor an image of themselves among the
Eccl. 1. 3. living *under the sun*—even as I was rapt away before my time, during my state of tutelage, an orphan, the son of a widow.

For I, Eshmunazar, king of the Zidonians, son of king Tabnith [*cf.* **Tibni**], king of the Zidonians, grandson of king Eshmunazar, king of the Zidonians, even I and my mother Ammashtart, priestess of **Ashtoreth** our Lady, the queen, daughter of king Eshmunazar, king of the Zidonians—we it was who built the houses of the gods, *the*
1 Kin. 11. 5, *house of Ashtoreth in* **Zidon**, the land of the sea, and made *Ashtoreth*
Jer. 7. 18; 44. 17. *of the glorious heavens* [Aphrodite Urania] to dwell therein; and it was we who built the house of Eshmun, the Holy Prince(?), who
1 Kin. 16. 31; 18. 19 *sq.* answereth the poor(?) on the hill; and it was we who built houses for the gods of the Zidonians in Zidon, the land of the sea,—*a house* for *Baal-Zidon*, and a house for Ashtoreth, the name of **Baal**. And therefore the Lord of Kings gave us **Dor** and **Japho**, the fine corn-land in the field of **Sharon** as recompence(?) for the great things which I did, and added them to the bounds of the country, that they might belong to the **Zidonians** for ever.

I adjure every prince and every man, neither to open my chamber nor to dispoil my chamber, nor to build over this bed, nor to carry away the coffin of my bed; lest the holy gods deliver them up, and cut off that prince and those men and their seed for ever."



INSCRIPTION ON THE SARCOPHAGUS OF ESHMUNAZAR II., KING OF THE ZIDONIANS.

The Phœnicians were favoured by the Persian monarchs, on account of their fleet, and a common hostility to the Greeks. The "Lord of Kings" who gave **Dor** and **Joppa** to Eshmunazar was probably Artaxerxes II.

Bilingual Inscription, Phœnician and Cypriote.

(Circ. B.C. 345.)

THE importance of bilingual inscriptions for the decipherment and interpretation of unknown languages and systems of writing is self-evident. It was a famous bilingual, the Rosetta Stone, that gave the clue to the

reading of Egyptian hieroglyphics: and it was by help of such inscriptions as the present that the late George Smith, Dr. Deecke, Dr. Birch, and others read and interpreted the Cypriote characters.

A BILINGUAL INSCRIPTION, PHŒNICIAN AND CYPRIOTE.
Dating from about B.C. 345.

It is a votive memorial on the part of Menahem, son of *Ben-hodesh*, to the God Resheph (= Apollo), "because he heard his voice"; and was found near the site of Tamassos in Cyprus.

The stone, originally a votive statue, was found by Col. F Warren, in the course of his excavations at *Frangissa* in Cyprus, near the site of the ancient city of Tamassus. The Phœnician text may be rendered as follows:—

"This is the *figure* (*cf.* Deut. 4. 16) that Menahem, son of Ben-Ḥodesh son of Menahem son of 'Araq, gave and erected to his Lord Resheph Elyith, in the month of **Ethanim** (*cf.* 1 Kings 8. 2), in the thirteenth year of king Milkiyathan, king of **Chittim**, and Idyal (= Kition and Idalion, Assyr. *Eṭal*) because He heard his voice. May He bless him!"

Num. 24. 24.

The Cypriote is briefer :—

"The statue which Manasses (*sic*) Nōmeniōn gave and dedicated to the god Apollo of Helos. With luck!"

The interest of the Cypriote writing lies in the fact that it consists not of letters, but of syllables, although the Cypriote language is a dialect of Greek; *i.e.* the words *ton andriantan*, "the statue," are written in the Cypriote thus: TO-NA-TI-RI-A-TA-NE. The system thus occupies a middle position between pictorial and alphabetic writing.

BEN-ḤODESH, "*Son of* (= born at) *New Moon*," answers to NŌMENIŌN, the Greek Noumenios, which has the same sense. RESHEPH, the Phœnician and Cypriote Apollo, is also mentioned in the old Aramaic inscriptions of SAM AL. MILKIYATHAN began his reign circ. B.C. 375.

The Sacrificial Tablet of Marseilles.

(*Corpus Inscriptionum Semiticarum*. 165.)

THIS celebrated monument is a stone inscribed in the Phœnician language and writing. It defines in formal terms the priestly dues in money and portions of the victim, for every kind of sacrifice. The technical terms are much the same as those employed in the Mosaic Law. The tablet mentions the **Peace-offering** (*shèlem*), the Whole-offering (*khālîl*), and the **Meat-offering** (*minchath*); thus constituting an excellent commentary on the laws of sacrifice in **the Book of Leviticus.** It originally belonged to "**the House of Baal** (Zephon)" at Carthage, and was found at Marseilles in 1844–5 (*see* CIS. Pars. I. Tom. I. Fasc. 3). It may be assigned to the fourth or perhaps the fifth century B.C.

1 The house of **Baal-[Zephon ?].** Requisi[tion of the Tax]es, which the [Superintendents of Tax]es decreed, in the time of [our lords Halaz]baal the Judge, the son of Bod-Tanith son of Bod[-Eshmun, and Halazbaal].

2 The Judge, the son of Bod-Eshmun son of Halazbaal; and [their] Asso[ciates].

3 In the case of an ox, whether an Whole-offering, or a **Peace-offering,** or the Peace-offering of an Whole-offering, the Priests shall have ten, X. **shekels** of silver, in each case; and in case of an Whole-offering they shall have, besides this tax, [three hundred, III C, shekels' weight] of fl[esh];

4 And in case of a Peace-offering, the neck and the shoulders: and the fell, and the inwards, and the feet, and the other parts of the flesh, shall belong to the sacrificer (*lit. the master of the sacrifice*).

5 In the case of a calf, whose horns are yet lacking, an entire animal, or in the case of a ram, an Whole-offering, or a **Peace[offering],** or the Peace-offering of an Whole-offering, the Priests shall have five, II[III], shekels of silver [in each case: and in case of an Whole-offering they shall have be-]

sides this tax, one hundred and fifty, CL, shekels' weight of flesh; and in case of a **Peace-offering**, the neck and the shoulders: and the fell, and the inwards, and the fe[et, and the other parts of the flesh], shall belong [to the master of the sacrifice].

7 In the case of an he-goat, or of a she-goat, whether an Whole-offering, or a Peace-offering, or the Peace-offering of an Whole-offering, the Priests shall have 1 shekel II zers of silver in each case; and in case of a Peace-offering, they shall ha[ve, besides this tax, the neck]

8 and the shoulders: and the fell, and the inwards, and the feet, and the other parts of the flesh, shall belong to the master of the sacrifice.

9 In the case of a lamb, or of a kid, or of a young *or* wether) ram, whether an Whole-offering, or a **Peace-offering,** or the Peace-offering of an Whole-offering, the Priests shall have three quarters of a **shekel** and [two] zers of silver, [in each case; and in the case of a Peace-offering they shall have be-

10 sides] this tax, the neck and the shoulders: and the fell, and the inwards, and the feet, and the other parts of the flesh, shall belong to the mas[ter of the sacrifice].

11 [In the case of a b]ird, a **turtle-dove or a young pigeon,** whether the Peace-offering of an Whole-offering, or an Expiatory-offering, or a Covenant-sacrifice, the Priests shall have three quarters of a shekel *and* two zers of silver, in each case; and the fl[esh] shall belong [to the master of the sacrifice].

12 [F]or hallowed firstfruits, or an offering of corn, or an offering of oil, the Priests shall have X ge[rahs] of silver, in each several case; and

13 [In the case] of every Peace-offering that is brought before the gods, the Priests shall have the neck and the shoulders; and [in the case] of the Peace-offering

14 [Fo]r meal mingled with oil, and for milk, and for every sacrifice that a man shall offer as an oblation *minchath*, [the Priests] shall [have]

15 In the case of every offering which one that is poor in cattle or poor in birds offereth, the Priest[s] shall have [nothing].

16 Every one that hath eruptions, and every one that hath scabs, and every one that is stricken of the gods, and all men that sacrifice

17 Those men [shall pay] a tax for each offering, according to that which is appointed in the written statute *or*, book)

18 [Eve]ry tax that is not appointed in this Table, it shall be paid in accordance with the written statute which [the Superintendents of the Taxes drew up in the time of our lords Halazbaal, the son of Bod-Tan]-

19 ith, and Halazbaal, the son of Bod-Eshmun, and their Associates.

20 Every Priest who taketh tax in excess of what is appointed in this Table, he shall be fined

21 [Eve]ry sacrificer that shall not pay the [amount prescribed fo]r the tax, which [is appointed in this Table, he shall be fined]

With the above inscription it will be instructive to compare a similar one, found by Nathan Davis in 1858, on the site of Carthage, and now in the British Museum. It will be noticed that in this second Table of

MARSEILLES TABLET OF OFFERINGS.

Sacrificial Dues the skins or fells of the victims are given to the Priests, as in Lev. 7. 8, instead of a fixed sum of money in each case.

Portions of eleven lines remain, mostly broken off at both ends: but the general conformity of the inscription with the Marseilles Tablet is so close, that it may be partially restored from that source. (See CIS. 167.) The Translation is as follows:—

1 The Requisition of Taxes which [the Superintendents of Taxes] decreed.

2 [In the case of an ox, whether an Whole-offering, or a Peace-offering, the f]ell [shall belong] to the Priests, and the pieces to the sacrificer

3 [In the case of a calf, whether an Whole-offering, or a Peace-offering, the] fell [shall belong] to the Priests, and the pieces to the sacrificer

4 [In the case of a he-goat or a she-goat, whether an Whole-offering, or] a Peace-offering, the fell of the she-goats shall belong to the Priests; and the inwar[ds and the feet] shall belong [to the sacrificer].

5 [In the case of a lamb, or of a kid, or of] a young *(or* wether ram, whether an Whole-offering, or a **Peace-Offering**, the fell shall belong to the Pries[ts].

6 [In the case of every offering which] one that is poor in cattle offereth, the Priest shall have nothing.

7 [In the case of a bird, a turtledove, or] **a young pigeon** 11 zers of silver for each.

8 [In the case of every Peace-offering whi]ch shall be brought before the gods, the Priest shall have the neck and [the shoulders]

9 [For [hallowed [firstfruits], and for an offering of corn, and for an offering of oil.

10 [For meal mingled with oil, and] for milk, and for an offering as an Oblation (*minchath*), and for [every sacrifice that a man will offer, the Priests shall have]

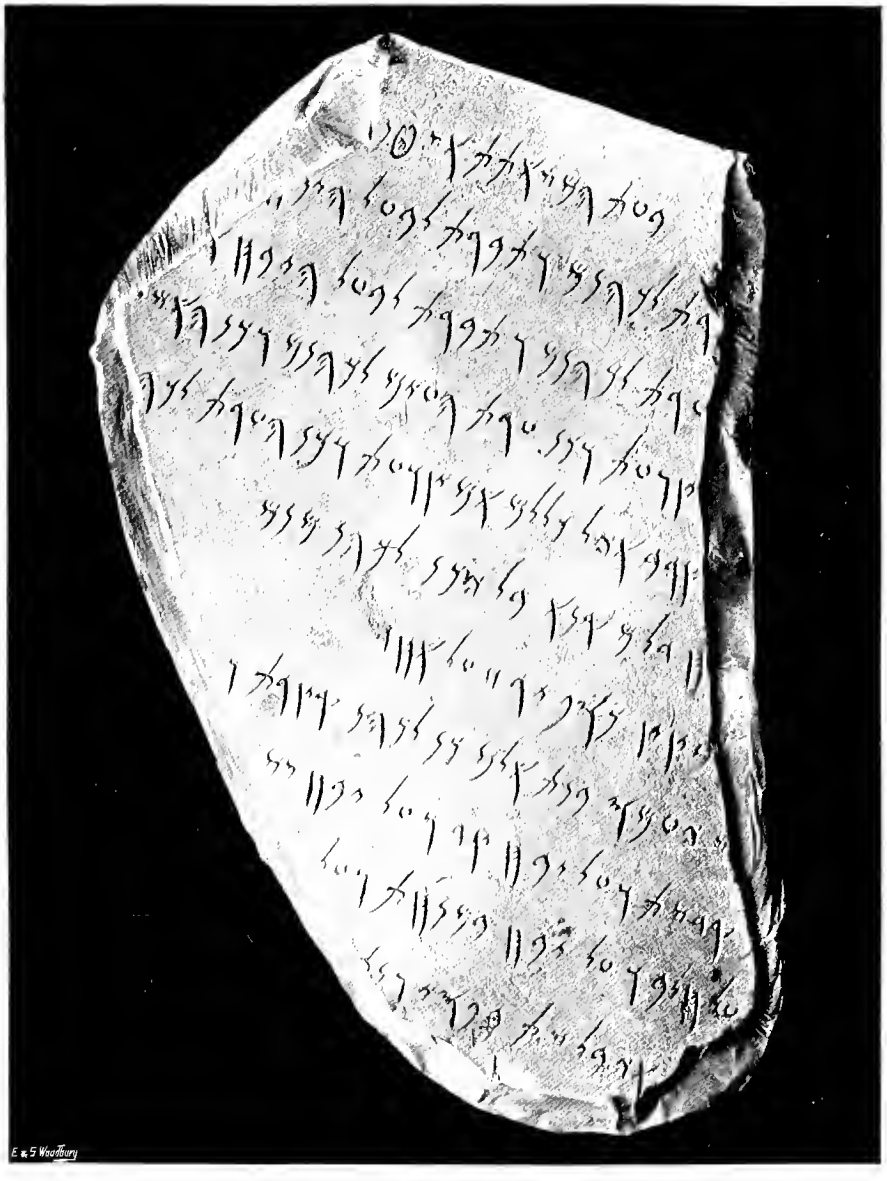
11 [Every tax that] is not appointed in this Table, it shall be pa[id in accordance with the written statute which the Superintendents of the Taxes drew up]

12 [In the time of our lords . . . and their Associates].

NOTES TO THE MARSEILLES INSCRIPTION.—Line 1. The Tablet gives the Sacrificial Regulations for a particular temple, viz., that of **Baal-Zephon** (or some other **Baal** at Carthage. These were naturally adopted in the corresponding temple at the Phœnician settlement of Marseilles (Greek Massalia: from Phœnician מזל, *Mazzāl* Assyrian *manzaltu, māzaltu*, "station," "dwelling-place")

Zephon (Exod. 14. 2) is a probable restoration, both from the remains of the letters on the stone, and from the occurrence of the name עבדצפן, Obed-Zephon or Abdi-Zephon, "servant of Zephon," in Punic inscriptions.

The close resemblance of the language of this Tablet to that of the Old Testament is evident from the outset. Baal's temple is his "**house** (Judg. 9. 46; 16. 23; 1 Kings 16. 32, &c.): the "taxes" or contributions due to the priests are called משאתת *mas'athēth*, "gifts"—a plural of the very term used in the Hebrew of 2 Chron. 24. 6. 9, for the Temple-tax (A.V. "collection"): they are fixed by "the men who were over the taxes" (cf. 1 Kings 4. 6; 12. 18). Further, Carthage is governed, like



THE DAVIS PHŒNICIAN INSCRIPTION

[*Brit. Mus. Davis No. 90*]

Israel of old, by two "**judges**" (Phœnician and Hebrew, שפטים, *shôfeṭîm*, whence Livy's *Sūfĕtēs*), assisted by various Boards or Committees, and a Senate, which is perhaps denoted in this Tablet by the term rendered "Associates" or "Colleagues" (חברנם; *cf.* the חבר, "Association," of the Jews on the Maccabean coins). The names of these supreme magistrates have a Biblical cast: Halazbaal, "Baal delivereth," is like Helez (2 Sam. 23. 26) for Halaziah, "Jah delivereth"; Bod-Tanith and Bod-Eshmun, "servant of the goddess Tanith" and "servant of the god Eshmun," recall such names as **Obadiah, Abdiel, Obed-Edom**, etc.

Line 3. The inscription enumerates all the objects of sacrifice, viz., large and small cattle, birds, and the fruits of the soil, in very much the same order as Lev. 1—7: first, the Bloody, and then the Unbloody Offerings, the latter being called מנחת, as in Hebrew. And it is clear that the כליל, *kālîl*, "whole-offering" or holocaust, answers to the Heb. עולה, *'ōlā'h*, A.V "**burnt-offering**" (*cf.* the use of *kālîl* in the Hebrew of 1 Sam. 7. 9; Deut. 13. 17; Ps. 51. 19; Lev. 6. 22, 23 15, 16 *Heb.*, "wholly burnt"). The *ṣaw'at* (צועת) as clearly answers to the Levitical זבח שלמים, *zèbach shelāmîm* (Lev. 3. 6), A.V "**peace-offering**"; so that we have here the two chief forms of Bloody Sacrifice, both of which are prescribed in Exod. 20. 24.

The Phœnician term צועת, *saw'at*, may be compared with the Ethiopic root ጸዐዐ: *sawi'a*, "to call," "invite," *e.g.* to a sacrifice (1 Sam. 16. 3, Ethiopic Version), and may accordingly denote a sacrifice to which guests are invited, as distinguished from a holocaust. Otherwise, as Munk thought, the Phœnician word may be connected with the Ethiopic *maswā't*, "sacrifice," although the sounds correspond less perfectly.

The שלם כליל, *shèlem kālîl*, "Peace-offering of (*i.e.* belonging to) a Whole-offering," probably denotes a secondary sacrifice, which at Carthage may have been the usual accompaniment of the Whole-offering or holocaust; *cf.* line 11, and see W. Robertson Smith, *Rel. Sem.*[2] page 237, note.

Line 4. "Neck and shoulders. The breast and the right shoulder (or thigh) belonged to the priest in Jewish law (Lev. 7. 31, 32). The meaning of the Phœnician expressions is uncertain. The editors of CIS. render *prosecta et augmenta*; assuming a correspondence between Phœnician and Roman sacrificial usage. The Phœnician term קצרת, *q-ṣ-r-t*, has the same radical letters as the Arabic *qaṣar*, "necks." But it has also been compared with *qusra*, "short rib"; and we might even suppose a relation to *quṭr*, "side," which is used in the plural for the prominent parts of a horse, such as the withers and rump.

The other Phœnician term, יצלת *y-ṣ-l-t*, resembles the Syriac *yaṣṣilā*, "elbow" (Eccles. 9, 9; Ezek. 13, 18; *cf.* also Arabic *ʿuṣl*, "joint," "limb."

The term שרבם, *sh-l-b-m*, is equally obscure. It is hardly akin to Arab. *ṣulb* (*ṣulub*, *ṣalab*), which means "backbone," "loins." *Shelabbîm* (in the parallel inscription, Davis, No. 90, *eshlabbim*) may perhaps be compared with Assyr. *shelabbú*, "worm" or "maggot," and so denote the intestines as vermiform; or it may be connected with *lēbā'b*, Assyr. *libbi*, in the sense of *what is inside*, *τὰ ἔντερα*. Possibly also it means the ribs, as being *cross-pieces*; *cf.* the use of the word in Hebrew, 1 Kings 7, 28.

Line 5. The puzzling expression באטימטא was ingeniously supposed by Renan and the other editors of CIS. to cover a loan from the Greek (*ἀτόμητος* = *ἄτμητος*); but the presence of the ט is against this. I can only suggest that the phrase is compounded of אי, "not," and a term derived from the same root as the Talmudic טימטום, which denotes *an animal whose sex is not apparent* (from טמטם טמם "to close up," "shut in"); so that טומטא טמטא (= טמטם) We might also divide thus: באט ומטא Heb. בעט ומט, "kicking and plunging": a phrase descriptive of the calf.

Line 7. Some take יבל as "ram," instead of "he-goat," and point איל in line 5 as אֵיל, "hart." But the he-goat, so frequent in Leviticus, is not likely to be wanting here. Besides, whereas the ram is often represented on votive cippi from Carthage, the stag never is.

The term *zêr* or *zir*, which seems related to the Hebrew *zêr*, "ring," "circular moulding," reminds one of the gold and silver ring-money of ancient Egypt, and may have denoted the same sort of thing, considering the long-established intercourse between Phœnicia and the Delta.

Line 9. The phrase צרב איל has caused much perplexity. As the line starts with lamb and kid, a third young animal might be expected; and as in Arabic *ṣarb* is "a cote for lambs and kids," we might, perhaps, take *ṣ-r-b ayil* to mean "a coteling, viz. a ram," *i.e.* a young ram. But as Arabic *ṣaraba* is found in the sense of *ṣarama*, "to cut," *ṣ-r-b ʾayil* is possibly "a wether ram," which is ranged with lambs and kids, as being of less value than an entire animal (line 5. Notice the smaller money-tax).

Line 11. The words אגנן אם ציץ have been rendered "tame or wild." In connexion with the sacrifice of birds, however, it seems natural to refer to Lev. 1, 14 and 12, 6, 8; and when we find that the "**young pigeon**" (*gôzā'l*) of Gen. 15, 9 is actually rendered צוץ in the Samaritan Targum, it appears likely that אגנן *agnā'n* (or *ʾagnôn*) may be a Phœnician term for turtledove, derived from a root אגן = אגם, Assyr. *agâmu*, "to be sad" or perhaps *ʾagan* = *ʾanag* = *anach*, *anan*, *ʾanah*,

"to sigh," "mourn," Assyr. *'anâchu*, "to sigh." To "mourn like a dove" is a common phrase in Babylonian poetry (*cf.* Isa. 38. 14; 59. 11).

Of the two new kinds of sacrifice here mentioned, שצף, *Sh-ṣ-ph*, and חזת, *Ch-z-th*, the former may be connected with Heb. שצף, "outpouring" (of wrath), Isa. 54. 8, and the Assyr. *shiṣpu* or *shizbu*, "milk" (that which *overflows*). This rare root is apparently cognate with that of שטף, "overflow" (Prov. 27. 4). The latter word, חזת, may be akin to חזות, *chāzûth*, "agreement" (Isa. 28. 18): *see* Gen. 15 for the description of a Covenant-sacrifice.

Line 12. The original text begins: "For *birds*, *whether* hallowed firstfruits," etc.; but as the words italicised are wanting in the parallel inscription (Davis, No. 90, line 9), it is probable that they should be regarded as due to the scribe's, or rather the sculptor's, inadvertence here. It may be, however, that the term for *birds* has taken the place of a general word for the various kinds of bloodless offerings which follow.

Line 14. The expression *and for milk* is written twice in the original; another inadvertence on the part of the engraver of the stone, who need not be supposed to have been a priest, or especially familiar with the sacred laws. To point the repeated letters so as to get the sense *and for fat* is against the general subject of the line, which deals with Unbloody Sacrifice.

Line 15. The term מנם, *m-n-m*, "nothing," supplied at the end of the line from the parallel inscription, I would compare with the Assyrian *manama*, "any one" (usually with negative, "no one").

Line 16. CIS. translates: *Omnis indigena et omnis incola et omnis parasitus deorum*; but שפח can hardly mean *incola*, and מרזח אלם (*cf.* Amos 6. 7; Jer. 16. 5) is strange in the sense of *parasitus deorum*. As זרח is used of *the breaking out of* **leprosy** on a man (2 Chron. 26. 19), and as שפח (= ספח) may bear a similar meaning (Isa. 3. 17: "smite with a scab"), while מרזח אלים—note the paronomasia with מזרח—in such a connexion recalls מכה אלהים (Isa. 53. 4), and may be compared with Arab. *razaḥa*, "to fall down through weakness or emaciation (also "to thrust through with a spear"); it would seem that we have to do here with the special case of sacrificers who are ceremonially unclean. *Cf.* Meier and Schröder; and *see* Lev. 13—14.

Lines 17, 18. The "writing" or "book" which "the men who were over the taxes wrote," is evidently the Carthaginian source from which the laws of this Tablet were compiled for the benefit of the settlers of Marseilles.

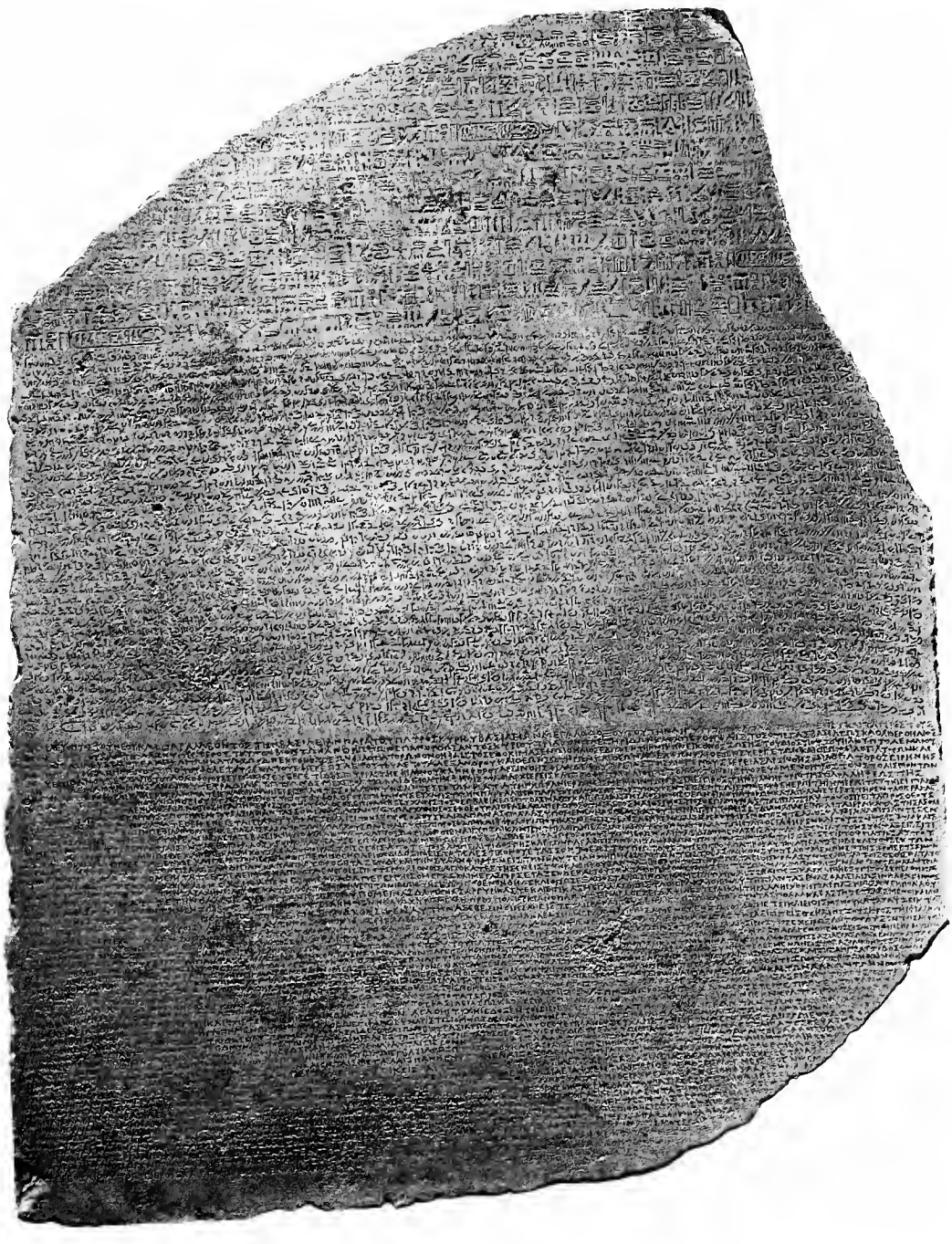
Line 20. There is no root בדין in Semitic (including Assyrian); ב must therefore be the preposition, and the expression *bedîṣ* or *bedêṣ* may be taken to mean "in deviation from" *cf.* Arab. *dâṣa*, "to turn aside or deviate from the right road."

Line 21. I have filled up the gap in the middle of the line thus: כ ר בתב ע ר. If it were not that את precedes, כצרכת צר might be suggested (cf. Lev. 27. 12. 17).

Notes to the Parallel Inscription, Davis No. 90.—Line 2. The term תברת *t-b-r-t*, is of doubtful origin and meaning. As denoting the portions of the victim which were assigned to the man who brought it for sacrifice, viz., according to the preceding Tablet, the inwards and the feet and certain other parts, the word may perhaps be connected with the root חבר Arab. *habara*, "to cut up flesh into great pieces," "to cut off a piece of flesh"; or possibly the root may be seen in Arab. *bara*, "to cut out" (a reed pen, an arrow, a bow, etc.).

Line 8. The spelling, בנת. *b-n-t* פנת. *p-n-t*, "before," of the Marseilles Tablet, line 13, probably represents a difference of dialect. It reminds one of the Babylonian *bupu* for *punu*, "face."

BRONZE FIGURE OF EGYPTIAN GODDESS



Eyre & Spottiswoode.]

THE ROSETTA STONE (circ. B.C. 198–195).

The Rosetta Stone.

(Circ. B.C. 198–195.)

A STELE of black basalt, on which is inscribed a decree of the priests of Memphis (**Noph**) in honour of Ptolemy V (Epiphanes), king of Egypt. It was discovered by a French officer named Boussard, in an old fort which the French called Fort St. Julien, four miles N. of Rosetta, in 1799, and after the surrender of Alexandria in 1801 became the property of the British Museum.

This bilingual inscription in the Old Egyptian and Greek languages is written (1) in *hieroglyphics*, the uncontracted pictorial character which was the original form of Egyptian writing; (2) in *demotic*,* a running hand or *cursive*, the ordinary handwriting of the closing centuries B.C.; and (3) in the Greek *uncial*,† *i.e.* large characters, to be understood by all classes. It was from this inscription, principally by the labours of M. Champollion, that the key was obtained to the reading of the Egyptian hieroglyphics. The Greek text was naturally assumed to be a translation of the Egyptian. Thus it was found that wherever the royal names occurred in the Greek, there were corresponding groups enclosed in ovals or *cartouches* in the hieroglyphics. By a comparison of these groups some of the characters of the hieroglyphic alphabet were ascertained. Finally, words thus deciphered were found to be closely akin to Coptic, a language now generally recognized as a daughter of the ancient Egyptian.

Cf. **Isa. 8. 11 & 30. 8; Hab. 2. 2.**

IMPRESSION OF A SMALL EGYPTIAN SEAL

Of glazed pottery, inscribed with the throne-names of Usertesen II. (Kha-kheper-Ra) and Amen-em-hat III. (Maāt-en-Ra), of the 12th Dynasty. Interesting for the ancient forms of the hieroglyphs, and because the shape of the seal—a bored cylinder—indicates Babylonian influence. (From Mr. Ball's collection.)

* For the *hieratic*, from which the *demotic* was developed, *see* page 107.

† "*Uncial*," from Lat *uncia*, an inch; as though an inch long.

The Bilingual Inscription of Canopus.

(B.C. 238.)

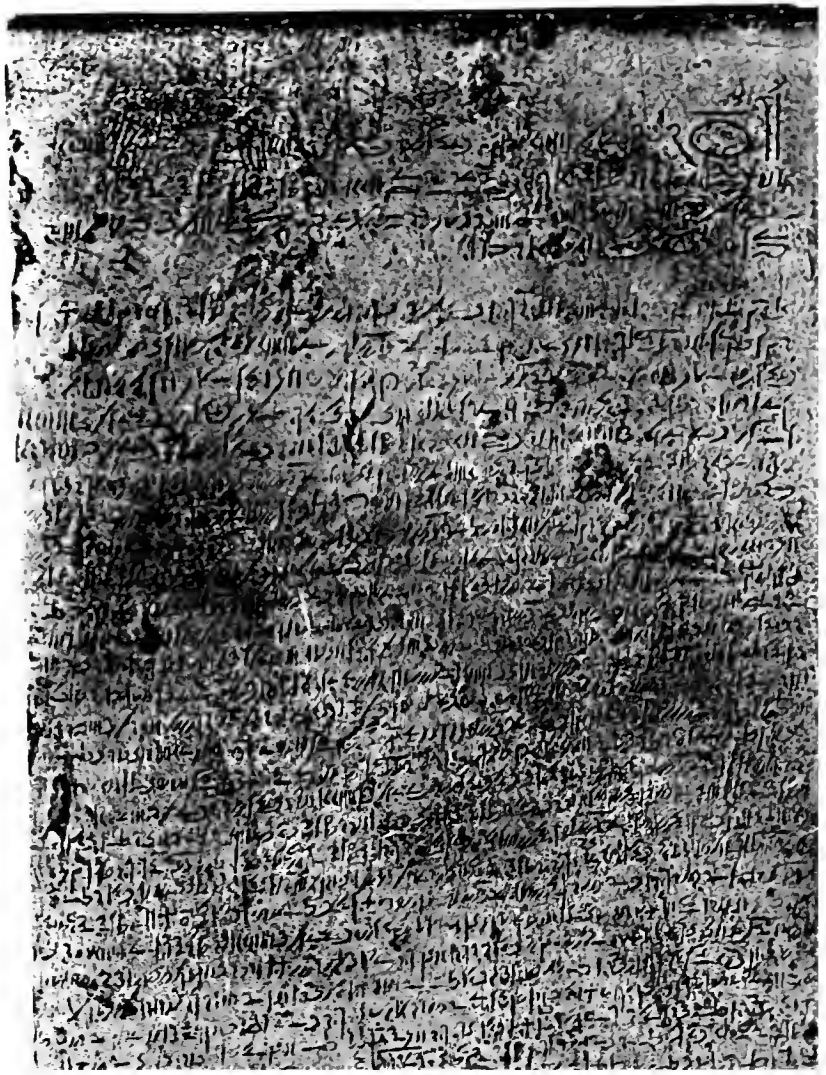
The Bilingual Inscription of Canopus, preserved in the Gizeh Museum, is an official document of the time of Ptolemy III., Euergetes, king of Egypt. It is engraved in thirty-seven lines of Egyptian hieroglyphics and seventy-six lines of uncial Greek characters on a block of hard fine-grained limestone, seven feet high by two-and-a-half broad, found by Professor Lepsius, in the year 1866, in the ruins of Zoan, the ancient Tanis. The demotic text, which is in seventy-four lines, occupies the right-hand edge of the slab. It relates to certain divine honours decreed for the king and his sister-consort Berenice, and for the deceased princess Berenice their daughter. The inscription is entire in both languages; a fact which gives it the advantage over that of the Rosetta Stone, which is unfortunately imperfect. The opening lines specify the exact date:—

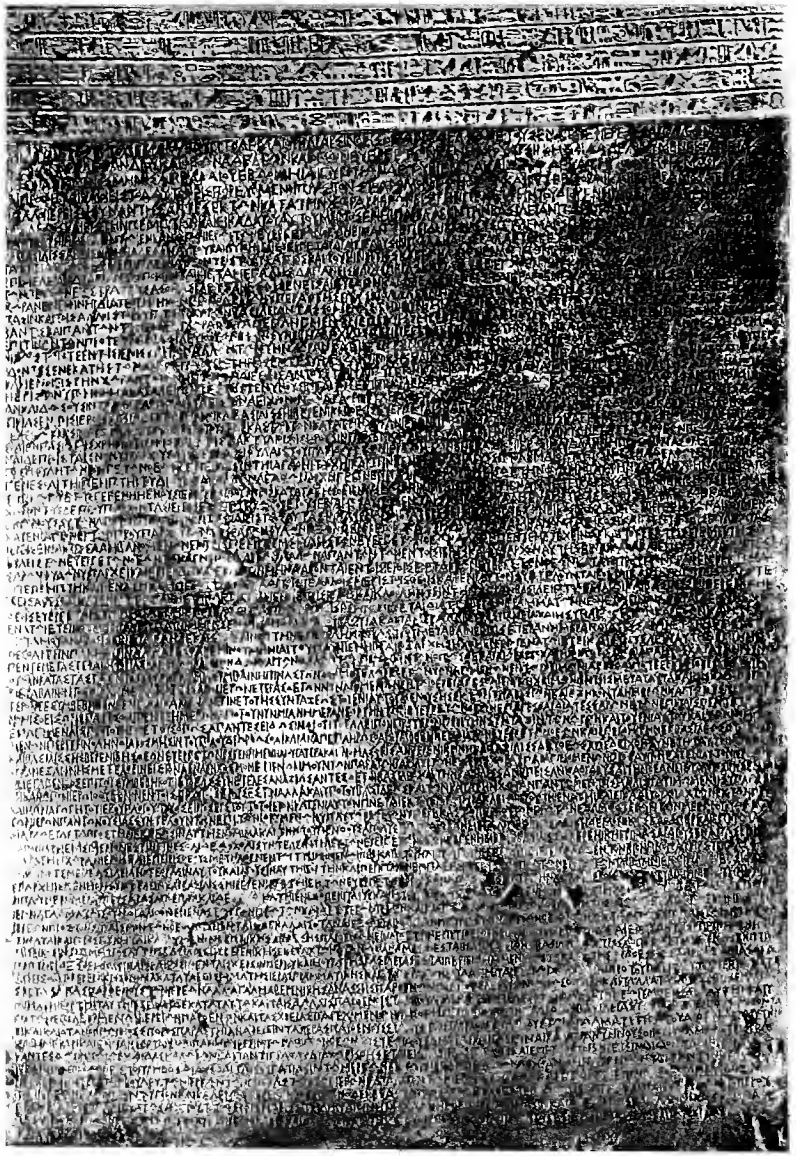
"Year IX., month Apellæus, day 7, month Tybi, day 17, of the Egyptians, under the Majesty of the King of Upper and Lower Egypt, Ptolemy, the Ever-living, Beloved of Ptah, Son of Ptolemy and Arsinoe, the Divine Adelphoi; Apollonides son of Moschion being Priest of Alexander the Justified, and of the Divine Adelphoi, and of the Divine Euergetai Menecrateia daughter of Philammon being the Canephoros before Arsinoe Philadelphos; on this day a Decree was made."

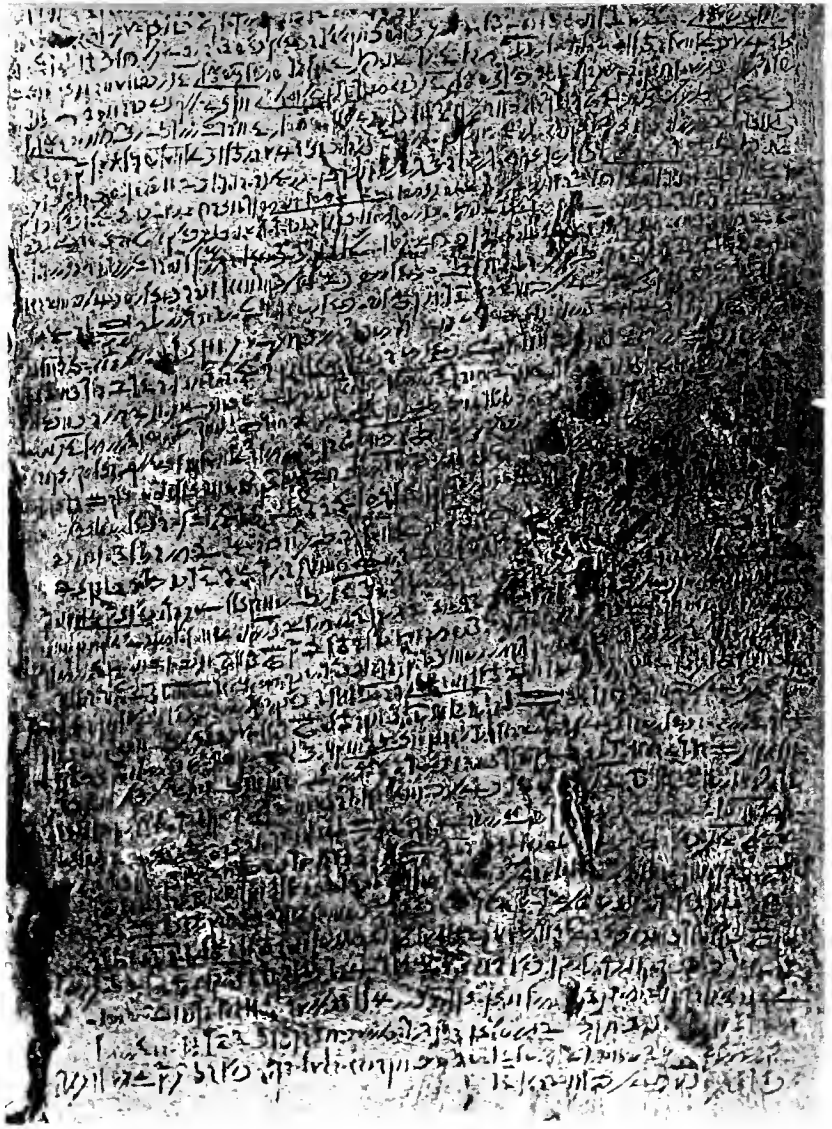
This opening reminds us very much of Luke 3. 1, 2. The date is equivalent to March 7, B.C. 238. A version of the inscription, which is too long for translation here, may be seen in *Das bilingue Dekret von Kanopus*, by Lepsius, Berlin, 1866. The closing lines are as follows:—

"That this Decree be written by the Arch-priests of the Temples, and the Overseers of the Sanctuaries, and the Scribes of the House of God, graven on a Stele of stone or bronze, in Hieroglyphics, the Writing of the Books, and the Writing of the Ha-nebu Greeks; and that it be set up in the Assembly-hall in Temples of the First Class, Temples of the Second Class, and Temples of the Third Class, in order to apprize all men of the honour done by the Priests of the Temples of Egypt to the Divine Euergetai and their children, according to right.

THE BILINGUAL INSCRIPTION OF CANOPUS (B.C. 238).







Lyte & Spottiswoode.

BILINGUAL INSCRIPTION OF CANOPUS.

(B.C. 238.)

A

LIST OF THE PROPER NAMES

In the Old and New Testaments,

Based on that of Professor CHEYNE in the Queen's Printers'

Aids to the Study of the Holy Bible:

WITH THE SIGNIFICATION OF MOST OF THEM IN THE ORIGINAL LANGUAGES,

AND THE ANCIENT AND MODERN EQUIVALENTS OF THE

PRINCIPAL GEOGRAPHICAL DESIGNATIONS.

S 7980. M M

A

LIST OF THE PROPER NAMES

IN THE OLD AND NEW TESTAMENTS.

Preliminary Note on the Pronunciation of Hebrew Names in the Bible.

Vowels.—*a* should always be pronounced as *ah*; *i* as *ee*; *o* as *oh*; *u* as *oo*.
Consonants.—*c* should always be pronounced as *k*; *ch* as *kh*; *j* as *y*.

N.B.—T.A. denotes the *Tell el-Amarna* letters. Sn. = Sumerian, Bn. = Babylonian, An. = Assyrian, Phn. = Phœnician, Ar. = Arabic. Aram. = Aramaic, inscriptions. || means parallel passage or form; prob. = probably; prop. = proper; nr. = near; ru. = ruins; G. = Greek Version (the LXX.); Vg. = Vulgate; Syr. = Syriac; Eg. = Egyptian; O.P. = Old Persian; Pers. = Persian; q.v. = *quod vide*; CIS. = *Corpus Inscriptionum Semiticarum*.

The sign (?), added immediately after a name, means that it is critically doubtful.

A'-RON. = An *aiōn*, man-child (*cf.* Syr. 'hr; Ar. 'air). *See* Moses Ex. 1. 14.

A-BAD'DON, the place of destruction (= Sheol). Rev. 9. 11.

A-BAG'THA, fortunate. (Persian word.) Est. 1. 10

A-BA'NA, Q're rightly Amana.* Sn. (Gudea) Amanum. 2 Kings 5. 12.

A-BA'RIM, regions beyond. Deut. 32. 49

AB'DA, servant. 1 Kings 4. 6.

AB'DEEL, servant of God. Jer. 36. 26

AB'DI, servant of the LORD. 1 Chr. 6. 44

AB'DI-EL, servant of God. Old Bn. *Abdi-ili*. 1 Chron. 5. 15.

AB'DON, servant. Judg. 12. 13. *Cf.* Phn. *Abdo*.

A-BED'NE-GO, servant of Nego (*i.e.* Nebo, Bn. god. Dan. 3. 12

A'BEL (1) shepherd. Syr. (2) meadow. Gen. 4. 2; (2) meadow, 2 Sam. 20. 18.

A'BEL-BETH-MA'A-CHAH, meadow of Beth-Maakah. 1 Kings 15. 20

A'BEL-MA'IM, meadow of waters. 2 Chron. 16. 4.

A'BEL-ME-HO'LAH, meadow of the dance. 1 Kings 4. 12.

A'BEL-MIZ'RAIM, meadow of Egypt. Gen. 50. 11

A'BEL-SHIT'TIM, meadow of acacias. Num. 33. 49

A'BEZ. Josh. 19. 20

A'BI, ABI'A, A-BI'AH, } Jah is a father, *i.e.* is to be worshipped under the symbolical title of father. 2 Kings 18. 2, 1 Chron. 3. 10; 7. 8; T.A. *Ba-a-a Bia*; for *Abia*. Bn *Abu-da* (The ancient Semitic peoples called God *father*, *father-in-law*, *uncle*, *brother*, *cousin*, as we know from Bn., Heb., and Ar. instances.)

* Amana was the name of the river, and of the mountain where it rose (Cant. 4. 8 = Anti-Lebanon).

AB-I-AL'BON. Scribe's error for *Ahiel of Beth-Arabah*; *cf.* Josh. 15. 6). 2 Sam. 23. 31. ‖ *Abiel*.

A-BI-A'SAPH, the father (*i.e.* God) gathereth (*i.e.* protecteth). Ex. 6. 24.

AB-IA'THAR, the father of excellence. (This and the following names beginning with Abi or Ab seem to be titles of God.) 1 Sam. 23. 9.

A-BI'DAH, the father knoweth. Gen. 25. 4

A-BI'DAN, the father judgeth. Num. 1. 11; 2. 22

AB'IEL, God (is) a father. 1 Sam. 9. 1.

A-BI-E'ZER, father of help. Josh. 17. 2.

AB-I-GA'IL, father of exultation. 1 Sa. 25. 14.

AB-I-HA'IL, father of strength. Num. 3. 35.

A-BI'HU, the father is He. Num. 3. 2. G. *Abihud*

A-BI'HUD, father of majesty. 1 Chron. 8. 3.

A-BI'JAH } = *Abiah*. 1 Kin. 14. 31.
A-BI'JAM }

A-BILE'NE, district of the city Abila, near Anti-Libanus. Luke 3. 1.

AB-I-MA'EL, father of Mael (an Arabian tribe). Gen. 10. 28. (Ar. *Waïl*.)

AB-I-ME'LECH, father-king. T.A. *Abimilki*. Gen. 20. 2.

AB-I-NA'DAB, noble father. 1 Sam. 7. 1; 16. 8.

ABI'NER. 1 Sam. 14. 50, *marg.* See *Abner*

A-BI-NO'AM, father of pleasantness or graciousness. Judg. 4. 6

A-BI'RAM, high father. 1 Kings 16. 31.

A-BI'SHAG, father of wandering (?). 1 Kings 1. 3.

A-BI'SHAI, father of a present; *or* father of Jesse. 1 Chron. 2. 16

AB-I-SHA'LOM, father of peace = *Absalom*. 1 Kings 15. 2.

A-BI-SHU'A, father of welfare. *Cf.* Old Bn *Abēshu'a*, *Abēshu*; Ar. *Abi-sutha'a*. 1 Chron. 8. 4.

A-BI'SHUR, the father looketh out. 1 Chron. 2. 28

A-BI'TAL, father of dew. 2 Sam. 3. 4. *Cf. Bonital*.

A-BI'TUB, father of good. 1 Chron. 8. 11.

A-BI'UD. See *Abihud*. Matt. 1. 13.

AB'NER, the father (is) a lamp. 1 Sam. 14. 51. *Cf. Neriah*.

A'BRA-HAM, } high father. *Cf.* An.
A'BRAM, } *Abarāma*. Gen. 11. 27. 17. 5.

AB'SALOM, father of peace. 2 Sam. 3. 3.

ABU'BUS. 1 Macc. 16. 11. (*Cf. Hobab*, and Syr. *Habab*, beloved.)

AC'CAD, highland (?). Gen. 10. 10.

AC'CHO. T.A. *Akka*; Eg. *Aka*, Ar. *Akka*. Judg. 1. 31. Gk *Ptolemais*.

AC'COS. 1 Macc. 8. 17. Same as *Hakkaz*. (But Vg. *Jacob*.)

A-CEL'DA-MA, the field of blood (Aram.). Matt. 27. 8; Acts 1. 19.

A-CHAI'A, name for Greece. Acts 18. 12; Rom. 15. 26.

A-CHA'I-CUS, a native of Achaia. 1 Cor. 16. 17

A'CHAN, or A'CHAR, he that troubleth. Josh. 7. 18–26.

A'CHAZ. See *Ahaz*. Matt. 1. 9.

ACH'BOR, mouse. Gen. 36. 38.

A'CHIM. Matt. 1. 14.

A'CHISH. 1 Sam. 21. 10; 27. 2, 28. 1; 29. 6.

ACH'ME-THA. Ezra 6. 2.

A'CHOR, causing trouble. Josh. 7. 24, 26.

ACH'SAH. Josh. 15. 16, } anklet.
ACH'SA. 1 Chron. 2. 49. }

ACH'SHAPH, enchanter. Josh. 11. 1; 12. 20

ACH'ZIB, deceptive. An. *Akzibi*, Gk. [illegible]. Now *Ezzib*, between Akka and Tyre. Josh 19. 29; Mic 1. 14.

A-DA'DAH, festival. [illegible], S.E. of Beersheba. Josh 15. 22.

A'DAH, ornament, beauty. Gen 4. 23.

A-DA'IAH, Jah hath adorned. T.A. [illegible]. 2 Kings 22. 1.

A-DA'LI-A. Est 9. 8.

AD'AM, man. Gen 1. 27; 2. 19.

A-DA'MAH, ground. Josh 19. 36.

A-DA'MI. Josh 19. 33. See note in *Variorum Bible*.

A'DAR. Bn. *Addaru*, the 12th month. Ezra 6. 15; Est 3. 7, 13; 9. 15, 21.

AD'BE-EL. An. *Idibi'il*, N. Arab tribe. Gen 25. 13.

AD'DAN. Ezra 2. 59.

AD'DAR. T.A. *Adari*. Josh 15. 3.

AD'DON, a variation of *Addan*. Neh 7. 61.

A'DER, flock. 1 Chron 8. 15.

AD'I-DA. 1 Macc 13. 13. See *Hadid*.

AD'I-EL, ornament of God. 1 Chr 4. 36.

A'DIN, A-DI'NA, } voluptuous. Ezra 2. 15.

AD'I-NO, supple. 2 Sam. 23. 8.

AD-I-NU'S. [illegible]. Neh 8. 7.

AD-I-THA'IM. Josh 15. 36.

AD'LAI, equitable (?). 1 Chron 27. 29.

AD'MAH. Gen 10. 19; Deut 29. 23.

AD'MA-THA. Est 1. 14.

AD'NA, AD'NAH, } pleasure. 1 Chron 12. 20; Ezra 10. 30.

A-DO'NI-BE'ZEK, lord of Bezek. Judg. 1. 5.

A-DO-NI'JAH, the [illegible] lord is Jah. See *Jah*. 1 Kings 1. 5.

A-DO-NI'KAM, lord-arising. Ezra 2. 13.

A-DO-NI'RAM, high-lord. 1 Kings 4. 6.

A-DO-NI-ZE'DEK, Zedek (Phn. god) is lord. Josh. 10. 1.

A-DO'RA. 1 Macc 13. 20. See *Adoraim*.

A-DO-RA'IM. 2 Chron 11. 9. Now *Dura*.

A-DO'RAM. See *Hadoram*. 2 Sam 20. 24.

A-DRAM'ME-LECH, Adar the king (i.e. supreme god) [illegible]. 2 Kings 17. 31; 19. 37; Isa. 37. 38.

AD-RA-MYT'TI-UM. Acts 27. 2.

A'DRI-A. Acts 27. 27.

A'DRI-EL, flock of God (?). 1 Sam 18. 19.

A-DUL'LAM. 1 Sam 22. 1; 1 Chr. 11. 15.

A-DUM'MIM, red-brown. Josh. 15. 7.

Æ-NE'AS. Acts 9. 33.

Æ'NON, springs. John 3. 23.

AG'A-BUS, locust. Acts 11. 28; 21. 10.

A'GAG, name of Amalekite kings. Num 24. 7; 1 Sam 15. 8. Ar. [illegible], to be hot. An. *agagu*, to be fierce, wrathful.

A'GA-GITE, descendant of Agag, or of province of Agag. Est 3. 1.

A'GAR. See *Hagar*.

AG'E-E. 2 Sam 23. 11.

A-GRIP'PA. Acts 25. 26.

A'GUR, one who collects. Prov 30. 1.

A'HAB, father's brother. 1 Kings 16. 29.

A-HAR'AH. 1 Chron 8. 1. Prob. error for *Ahi-rah*, q.v.

A-HAR'HEL, behind the rampart. Perhaps [illegible], brother of Rachel. 1 Chron 4. 8.

A-HA'SAI, short for *Ahaziah*. Neh 11. 13.

A-HAS'BAI. 2 Sam 23. 34.

A-HAS-U-E'RUS. O.P. *Khshayârsha*, Xerxes. Est 1. 1.

A-HA'VA. Talmudic *Ihi*. Now *Hit*. Ezra 8. 15.

A'HAZ, shortened from *Jehoahaz*. 2 Kings 16. 1.

A-HA-ZI'AH, Jah taketh hold. 2 Kings 8. 25.

AH'BAN (?). See note on *Moabitess*. 1 Chron 2. 29.

A'HER, another. 1 Chron 7. 12. See *Variorum Bible*.

A'HI, A-HI'AH, } Jah is a brother, i.e. is to be worshipped under the same [illegible] title of brother. This and some other names beginning with Ahi seem to be divine designations. 1 Kings 11. 30.

A-HI'AM, another form of Ahiah. 1 Chr. 11. 35. Should, perhaps, be spelled *Ahiam*, 'mother's brother.'

A-HI'AN, brotherly. 1 Chron 7. 19.

A-HI-E'ZER, brother of help. Num 1. 12.

A-HI'HUD, brother of majesty. Num. 34. 27.

A-HI'JAH. See *Ahiah*.

A-HI'KAM, brother-arising. 2 Kings 22. 12.

A-HI'LUD. 2 Sam. 8. 16.

A-HIM'A-AZ. 2 Sam. 15. 27.

A-HI'MAN (?). 1 Chron 9. 17.

A-HIM'E-LECH, brother-king. 1 Sam. 21. 1; 22. 9.

A-HI'MOTH. 1 Chron 6. 25. Cf. An. [illegible]. See [illegible].

A-HIN'A-DAB, noble brother. 1 Kings 4. 14.

A-HIN'O-AM, brother of graciousness. 1 Sam. 14. 50.

A-HI'O, the Lord is a brother. 2 Sam 6. 3.

A-HI'RA, probably, Ra the [illegible] sun-god is a brother. Num 1. 15.

A-HI'RAM, high brother. An. *Ahiramu*. Num 26. 38. Cf. *Hiram*.

A-HIS'A-MACH, the brother supporteth. Ex 31. 6.

A-HISH'A-HAR, brother of dawn. 1 Chron 7. 10.

A-HI'SHAR. 1 Kings 4. 6.

A-HITH'O-PHEL, brother of folly. 2 Sam 15. 31; 17. 23.

A-HI'TUB, brother of good. Cf. T.A. [illegible]. 1 Sam 14. 3.

AH'LAB, fat or fruitful. Judg 1. 31.

AH'LAI, fair, charming. 1 Chron 2. 31.

A-HO'AH. 1 Chron 8. 4.

A-HO'LAH, her tent. Ezek 23. 4.

A-HŌ'LI-AB, father's tent. Ex. 35. 34.

A-HŌL'I-BAH, my tent in her. Ezek 23. 4.

A-HŌL-I-BA'MAH, tent of the high place or sanctuary. Gen 36. 2; 1 Chron. 1. 52.

A-HU'MAI. 1 Chron 4. 2. Bn. *Ahumai*.

A-HU'ZAM, A-HUZ'ZATH, } 1 Chron. 4. 6; Gen 26. 26.

A'I, or HAI, heap of ruins. Josh 7. 2-5; Jer 49. 3.

A-I'AH. 2 Sam 3. 7; A-JAH. Gen 36. 24; } falcon.

A-I'ATH. See *Ai*. Isa 10. 28.

AI'JA-LON, AJ'A-LON, place of deer. Josh 19. 42; 21. 24. T.A. *Aialuna*.

A'IN, fountain. Num 34. 11.

A'KAN, distorted. Gen 36. 27.

AK'KUB, insidious successor. 1 Chron 3. 24; Ezra 2. 42. Cf. *Jacob*.

AK-RAB'BIM, scorpions. Num 34. 4.

A-LA'METH, concealment (?), youthfulness (?). 1 Chron 7. 8.

A-LAM'ME-LECH, perhaps, king's oak. Josh. 19. 26.

AL'CI-MUS, valiant. 1 Macc 7. 12.

AL'E-MA. 1 Macc 5. 26. Perhaps = Beer-elim.

A-LE'METH, same meaning as *Alameth*. 1 Chron 6. 60.

AL-EX-AN'DER. Mark 15. 21.

AL-EX-AN'DRI-A. Acts 18. 24.

A-LI'AH. 1 Chron 1. 51 = *Alvah*.

A-LI'AN. 1 Chron 1. 40 = *Alvan*.

AL'LON, an oak. Josh 19. 33.

AL'LON-BA'CHUTH, oak of weeping. Gen 35. 8.

AL-MO'DAD, the Modadites, an Arab tribe. Gen. 10. 26.

AL'MON, hidden (?). Josh 21. 18.

AL'MON-DIB-LA-THA'IM. Num 33. 46.

A'LOTH. 1 Kings 4. 16.

AL-PHÆ'US, deputy (from Chaldean). Matt 10. 3; Mark 2. 14; Acts 1. 13.

A'LUSH. Num 33. 13, 14.

AL'VAH. Gen 36. 40.

AL'VAN. Gen 36. 23.

A'MAD. Josh 19. 26.

A'MAL, toil. 1 Chron 7. 35.

AM'A-LEK. Gen 36. 12.

A'MAM. Josh. 15. 26.

AM'A-NA, sure, perennial. Cant 4. 8.

AM-A-RI'AH, Jah hath promised. 1 Chron 6. 52; 24. 23.

AM'A-SA, burden. 2 Sam 17. 25.

A-MA'SAI. 1 Chron 6. 25, 35.

A-MASH'AI.* Neh 11. 13.

AM-A-SI'AH, Jah is bearer. 2 Chron 17. 16. Cf. Phn. *Baalyamas*, *Eshmunamas*.

AM-A-ZI'AH, Jah is strong. 2 Kings 14. 1.

A'MI, error for Amon. Neh 7. 59; Ezra 2. 57.

A-MIN'A-DAB. Matt 1. 4. See *Amminadab*.

A-MIT'TAI, faithful. Jonah 1. 1.

AM'MAH. 2 Sam 2. 24.

AM'MI, My people. Hos 2. 1.

AM'MI-EL, a kinsman or uncle is God. This and the following words beginning with Ammi, seem to be titles of God. See on *the Ahiah*. Cf. the names of the Old Bn. kings, *Hammurabi*, *Ammi-satana*, and *Ammi-zaduga*. The Catabanians of Arabia called their god 'Amm,' and themselves *walad* 'Amm,' children of 'Amm.' *Glaser*. 2 Sam 9. 4. Cf. *Elam*.

AM-MI'HUD, kinsman of majesty. Num 1. 10.

AM-MIN'A-DAB, noble kinsman. Ex 6. 23.

AM-MIN'A-DIB. See *Amminadab*. Cant. 6. 12.

AM-MI-SHAD'DAI, a kinsman is Shaddai. Num 1. 12. Cf. Old Bn. *Samsi-sadu*.

AM-MI-ZA'BAD, the kinsman (i.e. God) hath bestowed. 1 Chron. 27. 6.

AM'MON. An. *Ammana*, *Bit-Ammana*, house of Ammon. Gen 19. 38.

AM'NON, and A-MI'NON, faithful. 2 Sam 3. 2; 13. 20.

A'MOK, deep. Neh 12. 7, 20.

A'MON (name given in honour of Eg. sun-god Amon, called Amon in Jer 46. 25; Nah. 3. 8, R.V.). 2 Kings 21. 19.

AM'OR-ITE, highlander (?). Eg. *Amurru*; T.A. *Amurri*, *Amurra*, &c. Gen 10. 16.

A'MOS, one who bears burden. Amos 1. 1; Luke 3. 25.

A'MOZ, vigorous. Isa 1. 1.

AM-PHIP'O-LIS. Acts 17. 1.

AM'PLI-AS (short for *Ampliatus*). Rom 16. 8.

AM'RAM, high kinsman. Cf. *Abram*. Ex. 6. 20.

AM'RA-PHEL. Gen 14. 1. Heb. form of Bn. *Hammurabi*.

AM'ZI. 1 Chron 6. 46.

A'NAB, place of grapes. Cf. T.A. *Hinianabi* = Enanab. Josh. 15. 50.

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* Same as Amasai (fuller Heb. spelling).

A'NAH. See *Anath*. Gen 36. 2, 20.
A-NA'HARATH Josh. 19 19.
A-NA'IAH, Jah has answered. Neh 8 4.
A'NAK, long-necked Num. 13. 22, 28
AN'AMIM. Gen. 10. 13
A'NAM-ME'LECH, Anu is prince (*i.e.* supreme God). 2 Kings 17. 31.
A'NAN (short for *Ananiah*). Neh. 10. 26.
A-NA'NI. 1 Chr. 3 24, } Jah covers
A-NAN'IAH. Neh. 3. 23, } (or screens).
A-NA-NI'AS. See *Hananiah*. Acts 5 1; 9. 10.
A'NATH (name of a Bn. goddess). Judg 3 31; 5. 6.
AN'A-THOTH, images of the goddess Anath (applied as name of town). Now *'Anâta*, N of Jerusalem. Jer 11 21.
AN'DREW. Matt. 4 18; Luke 6 14.
AN-DRO-NI'CUS. Rom. 16 7.
A'NEM. 1 Chron. 6. 73 (= *En-Gannim*).
A'NER. Gen. 14. 24
ANI'AM. 1 Chron. 7. 19.
A'NIM Josh 15 50.
AN'NA, grace. Luke 2. 36.
AN'NAS, gracious (for Ananus=*Hanan*). Luke 3 2
AN'TIOCH Acts 6. 5. Now *Antakia*.
ANTIO'CHIA 1 Macc. 4. 35
ANTI'OCHUS. 1 Macc 12. 16.
AN'TI-PAS (short for *Antipatros* Rev. 2 13.
ANTI'PATER. 1 Macc. 12. 16
AN-TI-PAT'RIS. Acts 23. 31
ANTOTHI'JAH, of Anathoth (Gentilic name). 1 Chron. 8. 24
A'NUB. 1 Chron 4 8.
A-PEL'LES Rom. 16. 10.
A-PHAR'SA-CHITES. *Same as next.* Ezra 5. 6.
A-PHAR-SATH'CHITES. Ezra 4. 9.
A-PHAR'SITES. Ezra 4. 9.
A'PHEK, watercourse. An. *Aqûr* Josh. 12 18.
A-PHE'KAH. See *Aphek*. Josh 15 53
APHE'REMA. 1 Macc. 11 34. Corruption of *Ephraim*.
A-PHI'AH, puffing, striving after. 1 Sam 9 1
A-PHIK. See *Aphek*. Judg. 1 31.
APHI'RAH (sounds like word for 'dust' Micah 1. 10
APH'SES (Happisses, Heb.), the hammerer (?). 1 Chron 24. 15.
A-POL-LO'NI-A. Acts 17. 1
A-POL'LOS (short for *Apollonius*) Acts 18 24
A-POL'LY-ON, one who destroys. Rev. 9. 11
AP-PA'IM, nose (*cf.* Lat. *Naso*). 1 Chr. 2. 30, 31
AP'PHI-A (=Lat. *Appia*). Philem. 2
AP'PHUS, wily. Pesh. *Happûs*. 1 Macc 2. 5.
AP-PII FO'RUM, a small Italian town named after Appius. Acts 28. 15
AQ'UI-LA Acts 18 2
AR, city. Num. 21. 28
A'RA (?). 1 Chron 7 38
ARAB', ambush. Josh. 15. 52.
A-RA'BAH, desert Josh. 18. 18
ARABAT'TINE. Rather *Acrabattine* (= Akrabbim). 1 Macc 5 3.
A-RA'BI-A. 2 Chron. 9 14
A'RAD, wild ass Num. 21 1
AR'ADUS (= *Arvad*). 1 Macc 15 23
A'RAH. 1 Chron. 7 39
A'RAM, height. Gen 10 22; 22. 21.
A'RAM-MA'ACHAH. 1 Chron 19. 6, R.V. See *Syria-maachah*.
ARAM-NAHARA'IM, Aram of the river-land. Ps. 60, title. T A *Nahrama*; Eg. *N-h-rima*
A'RAM-ZO'BAH. Ps. 60, title.
A'RAN. Gen 36. 28
AR'A-RAT. Gen. 8 4. An. *Urartu*, a district of Armenia, between the Araxes and lakes Van and Urmia.
A-RAU'NAH 2 Sam. 24. 16
AR'BA, four (symbol of a god?) Josh 14. 15.
AR'BAH. See *Kiryath-arba*. Gen 35 27.
ARBA'THITE, of *Beth arabah*. 2 Sam 23. 31.
ARBAT'TIS (?) 1 Macc. 9. 23.
ARBE'LA. 1 Macc 9 2. Now *Irbid*, W of Galilean Lake (= *Beth*-arbel).
AR'BITE, man of Arabia. 2 Sam. 23. 35.
AR-CHE-LA'US. Matt 2 22
AR'CHEVITES, people of Erech (?). Ezra 4 9
AR'CHI. Josh. 16. 2. } a Canaan-
AR'CHITE. 2 Sam. 15. 32, } ite tribal name
AR-CHIP'PUS Col. 4. 17
ARC-TU'RUS (name of constellation). Job 9. 9.
ARD (?). Gen. 46 21. ‖ *Addar*, 1 Chron. 8. 3.
AR'DON 1 Chron 2. 18
A-RE'LI, heroic. Gen 46. 16.
A-RE-O-PA'GUS, hill of Ares (the place where the supreme tribunal of Athens sat). Acts 17. 19.
AR'E-TAS, Gk. form of Ar *Harith* 2 Cor 11 32.
A'REUS. 1 Macc. 12. 20.
AR'GOB, stony Deut. 3 13.
ARIARA'THES 1 Macc 15. 22.
ARI'DAI. Est. 9 9
ARI-DA'THA. Est 9. 8
AR'IEH, lion. 2 Kings 15. 25
A'RI-EL, God's altar or hearth. Isa 29 1, 7.
AR-I-MA-THE'A, the two Ramahs See *Ramah* Luke 23 51
A'RI-OCH. Bn. *Eri-Aku* Gen 14 1...
ARI'SAI Est 9. 9.
AR-IS-TAR'CHUS Acts 19 29.
AR-IS-TO-BU'LUS Rom. 16 10
AR'KITE, man of 'Arqa, now *Tell 'Arqa*, N of Tripolis in Syria. T A *Irqata* Gen. 10. 17.
AR-MA-GED'DON, mountain of Megiddo Rev 16 16
AR-ME'NI-A 2 Kings 19. 37 See *Aram*
AR-MO'NI, palace-born. 2 Sam. 21. 8
AR'NAN, joyous (?). 1 Chron. 3. 21.
AR'NON, noisy. Deut 2 24.
A'ROD Num. 26 17 (= *Arodi*, for the Arodite, Gen. 46 16).
A-RO'ER, juniper. Bn Now *'Arâr* Num. 32 34; 2 Ru. of *Aroer*, S E. of Beersheba. 4 Sam. 30. 28. T A. *Arʿara*.
ARO'ERITE. 1 Chron. 11 44.
AR'PAD 2 Kin 18 34, } An. *Arpadda*
AR'PHAD. Isa 36. 19, } Now *Tell Erfâd*,
AR-PHAX'AD. Gen. 10 22; Luke 3. 36. } N of Aleppo
ARSA'CES 1 Macc. 11 2
AR-TAX-ER'XES Ezra 4 7
AR'TE-MAS (for *Artemodorus*). Titus 3 12
A-RU'BOTH 1 Kings 4. 10.
A-RU'MAH Judg 9 41
AR'VAD Eg. *Arethu*; T A *Arvada* Now *Ruwâd, Ruvenleh* Ezek 27 8, 11
AR'ZA 1 Kings 16 9
A'SA, (Jah is) a healer *Cf. Ephaim*. 1 Kings 15. 8
AS'A-HEL, God hath made. 2 Sam. 2. 18
A-SAH'IAH, Jah hath made 2 Kings 22 12, 14.
A-SA'IAH (=*Asahiah*). 2 Chron 34 20.
A'SAPH, (God) gathereth. 1 Chr. 6. 39.
A-SAR'E-EL (=*Israel*. *Cf.* An *Sir-ilâa*, Israelite). 1 Chron 4 16
A-SAR-E'LAH, Israel's 1 Chron. 25 2.
AS'E-NATH, belonging to Neith, an Eg goddess; *or* Eg. *sent*, sister. Gen 41. 45.
A'SHAN. See *Chor-ashan* Josh. 15 42.
ASHBE'A. 1 Chron. 4 21.
ASHBEL, man of Baal (= Eshbaal). Gen. 46. 21
ASHCHENAZ See *Ashkenaz*. 1 Chron. 1 6
ASH'DOD. An. *Asdâda* 1 Sam 5. 1; Josh 15 47
ASH'DOTH-PIS'GAH, slopes of Pisgah. Deut 3. 17
ASHE'ER, favourable. Perhaps a god, consort of Asherah (*cf.* T A *Abd-asherta*, servant of Asherah, a Canaanite goddess. Gen 30 13.
A-SHI'MA (name of Hamathite god). (Arab lion) 2 Kings 17 30
ASH'KE-LON. Jer 47. 7. See *Askelon*.
ASH'KE-NAZ An. *Ashgâza* (?). Gen. 10. 3.
ASH'NAH. Josh. 15. 33
ASH'PE-NAZ Dan. 1. 3
ASHRI'EL 1 Chron. 7. 14. See *Asriel*.
ASH-TA'ROTH, images of Ashtoreth. Judg. 2 13
ASH'TE-ROTH KAR-NA'IM, horned Ashtaroth. Gen 14 5 *Cf.* T.A. *Ashterta*, as a town-name.
ASH-TO'RETH (name of Asiatic goddess 1 Kings 11. 5. Bn. *Ishtar*.
ASH'UR. 1 Chron. 2 24.
ASH'VATH. 1 Chron. 7. 33.
A'SI-A Acts 2. 9; 19 26, 20. 16.
A-SI'EL, made by God. 1 Chron 4 35.
AS'KE-LON. T.A *Asqalûna*. Judg 1 18
AS'NAH. Ezra 2 50.
AS-NAP'PER (Persian spelling of An. *Assur-bani-pal*). Ezra 4 10.
ASPA'THA (perhaps contracted from the Persian *Aspabatha*, given by the horse). Est 9. 7
AS'PHAR. 1 Macc 9. 53
AS'RIEL. Num. 26. 31.
AS'SHUR, god and land of Assyria Gen. 10 11, 22.
AS-SHU'RIM. Gen 25. 3
ASSIDE'ANS, Heb. *hasidim*, the pious. 1 Macc 7 13
AS'SIR, prisoner, *or* Osiris (Eg. god). Ex. 6 24.
AS'SOS Acts 20. 13.
AS'SUR Ezra 4 2 See *Asshur*.
AS-SY'RIA Gen. 2. 14.
ASTA'ROTH. Deut. 1. 4. See *Ashtaroth*
A-SU'PPIM, stores (not really a proper name) 1 Chron. 26. 15.
A-SYN'CRI-TUS Rom 16. 14.
A'TAD, buckthorn. Gen 50 10, 11.
ATA'RAH, a garland or crown 1 Chr. 2 26.
ATA'ROTH, crowns. Num. 32 34
A'TER. Ezra 2 42.
A'THACH. See *Ether* 1 Sam 30. 30.
ATH-A'IAH. Athe is Jah (?) Neh 11 4 ‖ *Uthai*.
A-THAL'IAH, Jah is great An *eth'ay*. 2 Kings 8 26
ATHENO'BIUS. 1 Macc. 15. 28.
ATH'ENS Acts 17 15
ATH'LAI (=*Athaliah*). Ezra 10 28

AT'ROTH, crowns. See R.V. Num. 32. 35.
AT'TAI = *Athaiah* contracted?. 1 Chr. 2. 35, 36.
AT-TA-LI'A. Acts 14. 25.
AT'TA-LUS. 1 Macc. 15. 22.
AU-GUS'TUS. Luke 2. 1, Acts 25. 21.
A'VA. 2 Kings 17. 24.
AV'A-RAN, pale?. Prob. *Chavrân* 1 Macc. 2. 5.
A'VEN, vanity; idols. Ezek. 30. 17.
A'VIMS (Avim). Deut. 2. 23.
A'VITH. Gen. 36. 35.
A'ZAL. Zech. 14. 5.
A-ZA-LI'AH, Jah reserveth fast?, *or* ennobleth. 2 Kings 22. 3.
A-ZA-NI'AH (short for *Jaazaniah*), Jah heareth. Neh. 10. 9.
AZAR'A-EL, *same as next*. Neh. 12. 36.
A-ZAR'E-EL, God helpeth. 1 Chr. 12. 6.
A-ZA-RI'AH, Jah helps. 2 Kings 14. 21.
A'ZAZ, strong. 1 Chron. 5. 8. Short for *Azaziah*.
A-ZA-ZI'AH, Jah is strong. 1 Chron. 15. 21.
AZ'BUK. Neh. 3. 16.
A-ZE'KAH, ring, *or* hollow. Josh. 10. 10, 11.
A'ZEL, noble (?). 1 Chron. 8. 37.
A'ZEM. Josh. 15. 29.
AZ-GAD, strong is Gad, q.v. Ezra 8. 12.
AZ'I-EL. 1 Chron. 15. 20 (= *Jaaziel*).
A'ZI-ZA, powerful. Ezra 10. 27. Cf. Palmyrene *Aziza*.
AZ-MA'VETH, resolute; looks like "strength of death" (cf. Cant. 8. 6, Ar.* 2 Sam. 23. 31, Ezra 2. 24.
AZ'MON. Num. 34. 4, 5.
AZ-NOTH-TA'BOR, ears (*i.e.* summits) of Tabor. Josh. 19. 34.
A'ZOR. Matt. 1. 13, 14.
A-ZO'TUS, the same as *Ashdod*. Acts 8. 40.
AZ'RI-EL, God is help. 1 Chron. 5. 24.
AZ'RI-KAM, my help ariseth. 1 Chr. 3. 23.
AZU'BAH, forsaken. 1 Chron. 2. 18.
A'ZUR. Jer. 28. 1, } helper.
AZ'ZUR. Neh. 10. 17, }
AZ'ZAH, strong. Deut. 2. 23. Heb. for *Gaza*.
AZ'ZAN. Num. 34. 26.

BA'AL, lord, husband (a name of divinities). Num. 22. 41.
BA'AL-AH. Josh. 15. 9, 10. } lady (Phœn.
BA'AL-ATH. Josh. 19. 44. } goddess).
BA'AL-ATH-BE'ER, Baalah of the well. Josh. 19. 8.
BA'AL-BE'RITH, covenant-lord. Judg. 8. 33.
BA'ALE. Should be *Baal-Judah*. 2 Sam. 6. 2.
BA'AL-GAD, lord-fortune. Josh. 11. 17.
BA'AL-HA'MON, *perhaps* lord-Hamon (*Amon*, which see). Cant. 8. 11.
BA'AL-HA'NAN, the lord is merciful. Gen. 36. 38, 39.
BA'AL-HA'ZOR, Baal of (= worshipped at) Hazor. 2 Sam. 13. 23.
BA'AL-HER'MON, Baal of (= worshipped at) mount Hermon. Judg. 3. 3.
BA'AL-I, my lord. Hos. 2. 16.
BA'AL-IM (plural of Baal). Judg. 2. 11.
BA'AL-IS. Jer. 40. 14.
BA'AL-ME'ON, lord of the heavenly habitation. Num. 32. 38.
BA'AL-PE'OR. Baal of mount Peor. Num. 25. 3.

* *Possibly*, strong is Mot (or Mot is a god whose name perhaps reappears in T.A. *Mutbalu*. Hadad is Mot, *or rather* Man of Hadad, *i.e.* brother of Mot.

BA'AL-PE-RA'ZIM, lord of Perazim (which see). 2 Sam. 5. 20.
BA'AL-SHA-LI'SHA. 2 Kings 4. 42.
BA'AL-TA'MAR, Baal of Tamar (which see). Judg. 20. 33.
BA'AL-ZE'BUB, lord of flies (name of the god who both brings and banishes this common Oriental pest). 2 Kings 1. 2, 3, 6.
BA'AL-ZE'BUL, lord of the heavenly height.
BA'AL-ZE'PHON, Baal of the north. Exod. 14. 2, 9.
BA'A-NA. 1 Kings 4. 12. } (= *Baal-Anah*
BA'A-NAH. 2 Sam. 4. 2, 5, 6, 9. } contracted?).
BA'A-RA, perhaps camel (Ar. *ba'ir*). 1 Chron. 8. 8. Bu. c. 9 has *Hodesh*.
BA-A-SE'IAH (scribe's error for *Maaseiah*). 1 Chron. 6. 40.
BA'A-SHA (Heb. Ba'sa. Shalmaneser mentions a *Basa*, king of Ammon). 1 Kings 15. 16.
BA'BEL, gate of God; resembles Heb. word for "confusion". Gen. 10. 10.
BA'BY-LON. See *Babel*. 2 Kings 17. 24.
BA'CA, weeping tree (something like the balsam). Ps. 84. 6.
BAC'CHI-DES. 1 Macc. 7. 8.
BACH'RITES, men of the clan Becher. Num. 26. 35.
BA-HU'RIM. 2 Sam. 3. 16.
BA'JITH, house, temple. Isa. 15. 2.
BAK-BAK'KAR. 1 Chron. 9. 15.
BAK'BUK, short for *Bakbukiah*. Ezra 2. 51.
BAK-BU-KI'AH, Jah poureth out, *i.e.* wasteth. Isa. 24. 1. Neh. 11. 17.
BA'LAAM, eloquent (Ar.). Num. 22. 5.
BA'LAC. See *Balak*. Rev. 2. 14.
BA'LAH = *Baalah*. Josh. 15. 29, *Bilhah*, 1 Chron. 4. 29. Josh. 19. 3.
BA'LAK, one who lays waste. Num. 22. 2.
BA'MAH, a high place, or sanctuary; An. *bamâtu*, plur. *bamâti*, height, hill-top. Ezek. 20. 29.
BA'MOTH, heights. Num. 21. 19.
BA'MOTH-BA'AL, high places of Baal. Num. 22. 41.
BA'NI. Perhaps short for *Benaiah*. 2 Sam. 23. 36.
BAR-AB'BAS, son of Abba (= father). Matt. 27. 20.
BA-RACH'EL, God blesseth. Job 32. 2, 6.
BA-RA-CHI'AS, Jah blesseth. Matt. 23. 35.
BA'RAK, lightning. Judg. 4. 6.
BA'RI-AH, fugitive. 1 Chron. 3. 22.
BAR-JE'SUS, son of Jesus or Jeshua. Acts 13. 6.
BAR-JO'NA, son of Jona (*i.e.* of Johanan). Matt. 16. 17.
BAR'KOS (name adopted from Babylonians. An. *Barqûsu*). Ezra 2. 53.
BAR'NA-BAS, son of exhortation (*lit.* of prophecy). Acts 4. 36; 1 Cor. 9. 6.
BAR'SA-BAS, son of Saba (= Syr. old man). Acts 1. 23.
BAR-THOL'O-MEW, son of Talmai. 2 Sam. 13. 37, *i.e.* = Bar-Telamyon. Matt. 10. 3, Acts 1. 13.
BAR-TI-ME'US, son of Timaeus. Mark 10. 46.
BA'RUCH, blessed (by God). Neh. 3. 20; Jer. 32. 12.
BAR-ZIL'LAI, of iron. 2 Sam. 17. 27.
BAS-CA'MA. 1 Macc. 13. 23. Josephus, *Basca*.
BA'SHAN, fruitful. Num. 21. 33.
BA'SHAN-HAV'OTH-JA'IR, not a proper name. Render, "Bashan (called the tent-villages of Jair)". Deut. 3. 14.

BASH'E-MATH. Gen. 26. 34, *or* Bas'math. 1 Kings 4. 15 (Heb. of both *Basemath*), fragrant.
BATH-RAB'BIM, populous. Cant. 7. 4.
BATH-SHE'BA, daughter of Sheba (called Bath-Shua, daughter of Shua). 1 Chron. 3. 5. 2 Sam. 11. 3.
BATH-ZACH-A-RI'AS. 1 Macc. 6. 32. Rather, Beth-Zacharias (now *Beit Sakariyeh*), about eight miles N. of Beit-Sur.
BA'VAI. Neh. 3. 18.
BAZ-LITH, onions (Bezaloth?). Neh. 7. 54.
BAZ-LUTH (the same as *Bazlith*). Ezra 2. 52.
BE'AL-IAH, Jah is lord. 1 Chron. 12. 5.
BE-A'LOTH. Images of Baalah (Beltis). Josh. 15. 24.
BE'AN, or *Baian*. See *Var. Apocrypha*. 1 Macc. 5. 4.
BE'BAI. Ezra 2. 11. Persian *Babai* (Babaeus).
BE'CHER, young male camel. Gen. 46. 21.
BE-CHO'RATH, first birth. 1 Sam. 9. 1.
BE'DAD (= Ben-hadad?). Gen. 36. 35.
BE'DAN (error of scribe for *Barak*? so G., Pesh.). 1 Sam. 12. 11.
BE-DE'IAH, servant of Jah (= *Abediah*). Ezra 10. 35.
BE-EL-I'A-DA, Baal knoweth. 1 Chron. 14. 7.
BE-EL'ZE-BUB. See *Baal-zebub*.
BE-EL'ZE-BUL, right reading in Matt. 10. 25, &c. See *Baal-zebul*.
BE'ER, a well. Num. 21. 16.
BE-E'RA, a well. 1 Chron. 7. 37.
BE-E'RAH (*Beerah*). Comp. Hos. 1. 1; T.A. *Berâ*, *Bîrî*. 1 Chron. 5. 6.
BE'ER-E'LIM, well of trees. Isa. 15. 8.
BE-E'RI, man of the well. Gen. 26. 34.
BE'ER-LA-HAI'-ROI, well of the living one that seeth me (?), *or*, well of the roe's jawbone. Pesh. Gen. 16. 14.
BE-E'ROTH, wells. Josh. 9. 17.
BE'ER-SHE'BA, well of seven, *or* of an oath. Gen. 21. 14, 33. Now *Bir-es-Seba*.
BE-ESH'TE-RAH, house of Eshterah or Ashtoreth. Josh. 21. 27.
BEL, lord (Bu. god). Isa. 46. 1.
BE'LA, eloquence (?). Gen. 14. 2, 36. 32.
BE'LAH. Rather *Bela*. Gen. 46. 21.
BE'LI-AL, worthlessness (not really a proper name). Deut. 13. 13, 2 Cor. 6. 15.
BEL-SHAZ'ZAR, O Bel, preserve the king. Bu. *Bel-sharusur*. Dan. 5. 1; 8. 1.
BEL-TE-SHAZ'ZAR, his life do thou preserve (O Bel). Bu. *Balâṭsu-usur*. Dan. 2. 26, 4. 8, 9, 18, 19.
BEN, son (hardly a proper name). 1 Chron. 15. 18.
BE-NA'IAH, Jah hath built. 2 Sam. 8. 18. Cf. Au. *Bel-banû*, *Asshûr-bâni*.
BEN-AM'MI, son of my kindred, *or* son of the god 'Amm. Gen. 19. 38.
BEN'E-BE'RAK, village of (the sons of) Berak, *i.e.* lightning. An. *Banai Baraqa*. Now *Ibn Abrak*. Josh. 19. 45.
BEN'E-JA'A-KAN, (village of) the sons of Jaakan. Num. 33. 31.
BEN-HA'DAD, son of Hadad. [G. Ben-hadad ...] agrees better with contemporary An. *Bir-'idri*.] 1 Kings 15. 18.
BEN-HA'IL, valiant. 2 Chron. 17. 7. Cf. T.A. *Ben-Zitli*, son of right.
BEN-HA'NAN, son of the gracious. 1 Chron. 4. 20.
BE-NI'NU. Neh. 10. 13.
BEN'JA-MIN, son of the right hand (*i.e.* of good fortune), *or* son of the south. Cf. T.A. *Benemima*. Gen. 35. 18.

BENO', his son. 1 Chron. 24. 26. (Text doubtful.)

BEN-O'NI, son of my anguish (*or* son of my strength). Gen. 35. 18; 49. 3.

BEN-ZO'HETH. 1 Chron. 4. 20.

BE'ON. Num. 32. 3.

BE'OR. Gen. 36. 32.

BE RA. Gen. 14. 2. *Cf. Beriah.*

BE-RA'CHAH, blessing. 1 Chron. 12. 3.

BE-RA'CHIAH, (Jah) blesseth (=*Bere'chiah*, 1 Chron. 3. 20 1 Chron. 6. 39.

BE-RA'IAH, Jah created. 1 Chron. 8. 21.

BE-RE'A. Acts 17. 10.

BERECHI'AH, Jah blesses. 1 Chron. 3. 20.

BE'RED. Gen. 16. 14.

BE'RI. 1 Chron 7 36. (A Phn. name.)

BE-RI'AH, gift. Gen. 46. 17.

BE'RITES. 2 Sam. 20. 14. (Corrupt: see *Variorum Bible.*)

BE'RITH, (God of) the covenant. Judg. 9. 46.

BER-NI'CE. Acts 25. 13.

BE-RO'DACH-BA'LA-DAN. See *Merodach-baladan.* 2 Kings 20. 12.

BE-RO'THAH, *or* BEROTHAI. (*Bereitân*, S. of Baalbek.) Ezek. 47. 16; 2 Sam. 8. 8.

BERO'THITE, of Berothah (?). 1 Chr 11. 39.

BE'SAI. Ezra 2. 49

BE-SO'DE-IAH, in the intimacy of Jah. Neh. 3. 6.

BE'SOR. 1 Sam. 30. 10.

BE'TAH, confidence. 2 Sam. 8. 8.

BE'TEN, prominence (?). Josh. 19. 25.

BETH-A-BA'RA, house *or* place of the ford. John 1. 28.

BETH-A'NATH Josh. 19. 38, } House of the god-
BETH-A'NOTH, } dess Anath.
Josh. 15. 59.

BETH'A-NY, house of dates. Luke 19. 29.

BETH-ARA'BAH, house of the desert Josh. 15. 6.

BETH-A'RAM. Rather *Beth haram* Josh. 13. 27 Same as *Beth-haran*, q v.

BETH-AR'BEL, house of Arbel (*i.e.* of the four gods). Now *Irbid.* *Cf.* An. *Arba-ilu*, Arbela Hos 10. 14.

BETH-A'VEN, house of vanity (*i.e.* of idols) Josh. 7. 2.

BETH-AZ-MA'VETH. Neh. 7. 28.

BETH-BA'AL-ME'ON. Same as *Baal-meon* and *Beth-meon*, now *Ma'in.* Josh. 13. 17.

BETH-BA'RAH. See *Bethabara.* Judg 7. 24

BETH-BA'SI. 1 Macc 9. 62 Josephus: *Beth-agha.*

BETH-BI'RE-I (scribe's error for ‖*Bethlebaoth*, house of lions, Josh. 19. 6). 1 Chron. 4. 31.

BETH'CAR, house *or* place of lambs (?). 1 Sam. 7. 11.

BETH-DA'GON, house of Dagon. Josh. 19. 27.

BETH-DIB-LA-THA'IM, house *or* place of the two cakes. Jer. 48 22

BETH-EDEN Amos 1. 5, *marg.* Perhaps = Damascus.

BETH'EL, house of God. Now *Beitin* Gen. 28. 19.

BETH-E'MEK. Now *'Amqa*, N E. of Acre. Josh 19 27.

BE'THER, division (not really a proper name). Cant. 2 17.

BE-THES'DA, house of mercy. John 5. 2.

BETH-E'ZEL, house *or* place of the hillside. Mic 1 11.

BETH-GA'DER, house of the wall. 1 Chron. 2. 51.

BETH-GA'MUL, house of the weaned. Now *El-g'emeil*, near *Dibân.* Jer. 48. 23.

BETH-HAC-CE'REM, house *or* place of the vineyard. Neh. 3. 14.

BETH-HA'RAN. Now *Beit-haran*, opposite Jericho. Num. 32. 36.

BETH-HOG'LA. Now *Hajla.* Josh. 15. 6.

BETH-HO'RON, house of caves. Eg. *Bati-hu'arun.* Now *Beit-'Ur.* Josh.10.11.

BETH-JE-SHI'MOTH, house of the Waste. *Wâdy es-Suweimeh.* Num. 33. 49.

BETH-LE-BA'OTH, house of lions. Josh. 19. 6.

BETH'LE-HEM, house of bread.* Gen. 35. 19.

BETH-MA'A-CHAH. 2 Sam. 20. 14 Also called *Abel*, and *Abel-beth-Maachah*, q v

BETH-MAR-CA'BOTH, house of chariots. Josh. 19. 5.

BETH-ME'ON. Jer. 48 23. Same as *Beth-Baal-meon*

BETH-NIM'RAH, house of leopards. Now *Nimrin.* Num. 32. 36.

BETH-PA'LET, house of escape. Josh. 15. 27.

BETH-PAZ'ZEZ. Josh. 19. 21.

BETH-PE'OR, house of (Baal of) Peor. Deut. 3. 29

BETH'PHAGE, house of figs. Matt. 21. 1.

BETH-PHELET. Neh 11. 26. Same as *Beth-Palet.*

BETH-RE'HOB. Judg. 18. 28.

BETH-SA'I-DA, house *or* place of fishing Matt. 11. 21.

BETH-SAN. 1 Macc 5. 52 See next

BETH-SHE'AN, Josh. 17. 11. } house of peace. Tal-
BETH'SHAN 1 Sam. 31 10. } mudic *Beishan.* Now *Beisan.*

BETH-SHE'MESH, house of the sun. Now *'Ain Shems.* Josh. 21 16.

BETH-SHIT'TAH, house *or* place of acacias. Judg 7 22

BETH-SURA. 1 Macc 4. 29. See *Beth-zur.*

BETH-TAP-PU'AH, house of citrons. Now *Teffûh.* Josh. 15. 53

BE-THU'EL. Perhaps should be *Methuel*, man of God. Gen 22 23.

BETHUL' Josh 19 4, *cf.* 1 Sam. 30. 27; 1 Chron. 4. 30.

BETH-ZUR', house of rocks. Now *Beit-Sûr* Josh 15. 58

BE-TO'NIM, pistachio nuts Josh 13. 26.

BEU'LAH, married Isa 62 4

BE'ZAI. Neh 10. 18

BE-ZAL'E-EL, in the shadow of God Comp. Bn. *Ibe-salli-Bêl*, in the shadow of Bel. Ezra 10 30

BE'ZEK. Judg. 1 5

BE'ZER, castle. Deut 4 43

BE'ZETH 1 Macc 7 19. (= *Bezetha*, house of olives Josephus: *Beth-zetha*)

BICH'RI, of Becher. 2 Sam 20 1

BID'KAR short for *Bin-sikkir*, son of stabbing; An *Bodyguard* . 2 Kings 9. 25

BIGTHA Est 1. 10. } God's gift
BIG'THAN. Est. 2 21, } (O.P. *Bagadâna*).
BIG'THANA. Est. 6 2,

BIG'VAI. Ezra 2. 14

BIL'DAD, Bel is uncle; *or* Dad is lord (Dad = *Hadad*). Job 2. 11

BIL'E-AM See *Ibleam* 1 Chron 6. 70

BIL'GAH, bright 1 Chron 24. 14.

BILGAI. Neh. 10. 8 Same as *Bilgah.*

BIL'HAH Arab. *balhâ'*, simple girl. Gen 29 29

BIL'HAN. Gen. 36. 27.

BIL'SHAN. Ezra 2. 2.

BIM'HAL. 1 Chron. 7. 33.

BIN-E'A. 1 Chron. 8. 37.

BIN-NU'I. See *Bunni.* Ezra 8. 33.

BIR'SHA. Gen 14. 2. Perhaps, son of Sha (a god). *See* Gray, *Hebrew Proper Names*, s.v

BIR'ZAVITH 1 Chron. 7 31.

BISH'LAM. Ezra 4. 7.

BITH'IAH, daughter (*i.e* worshipper) of the Lord. 1 Chron 4. 18.

BITH'RON, division. 2 Sam. 2. 29.

BI-THYN'IA. Acts 16. 7.

BIZ-JOTH'JAH (scribe's error; see *Variorum Bible*). Josh. 15. 28.

BIZ'THA Est. 1 10.

BLAS'TUS. Acts 12 20.

BO-A-NER'GES, sons of thunder. Mark 3 17.

BO'AZ or BOOZ. 1 Kings 7. 21; Matt. 1 5

BO'CHE-RU (?). 1 Chron. 8 38

BO'CHIM, weepers. Judg. 2. 1.

BO'HAN, thumb. Josh. 15. 6.

BOS'CATH, rising ground. Same as *Bozkath.* 2 Kings 22 1

BO'SOR. See *Beor.* 2 Pet. 2. 15

BOS'ORA. 1 Macc. 5. 26. *Bozrah*, or *Bostra*, in *Hauran.*

BO'ZEZ, shining 1 Sam. 14. 4.

BOZ'KATH, rising ground. Josh. 15. 39.

BOZ'RAH, fortification. Gen. 36. 33.

BUK'KI. 1 Chr. } See *Buk-kah.* (Buk-
BUK-KI'AH. 1 Chr 25 4, 13. } ki, short for Buk-ki'ah.)

BU'NAH, prudence 1 Chron 2. 25

BUN'NI, built (by Jah). Neh 9. 4.

BUZ. An *Bâzu* Gen. 22 21.

BU'ZI Ezek 1. 3.

CAB'BON. Josh 15. 40.

CA'BUL. (1) 1 Kings 9. 13; (2) Josh. 19. 27

CAD'DIS, holy (Aram.). 1 Macc 2. 2.

CA'DES, holy city. 1 Macc 11. 63. (= *Kedesh*, Josh 19. 37.)

CÆSAR John 19. 12.

CÆSARE'A. Acts 8. 40.

CÆSARE'A PHILIPPI Matt. 16. 13.

CA-I'A-PHAS, rock. Luke 3 2.

CAIN, artificer, smith (sounds like 'acquisition'). Gen 4. 1.

CAI'NAN, same as Cain. Gen. 5. 9; Luke 3 36

CA'LAH. An. *Kalhu.* Now *Nimrûd.* Gen 10 11.

CAL'COL. 1 Chron. 2. 6 See *Chalcol.*

CA'LEB, (1) furious, *or* (2) country inhabited by Calebites. Num 13 6; 1 Sam. 30. 14.

CA'LEB-EPHRATAH 1 Chron. 2. 24. (Text corrupt.)

CAL'NEH. Gen. 10 10, a Bn. town, perhaps Nippur, now *Nuffar*; (2) Calneh. Amos 6. 2, same as *Calno.*

CAL'NO, Isa 10 9, a N Syrian town, either *Kullani*, or *Kunulua*, of An. inscriptions

CAL'PHI, or *Chalphi.* See *Alpheus.* 1 Macc 11 70.

CAL'VA-RY, skull. Luke 23 33.

CA'MON, standing-ground Judg 10. 5.

CA'NA Now *Qânet el-Celîl.* T A. *Qatna* John 2 1. 11

CA'NA-AN T A *Kinahhi* and *Kinahna*, Eg *Kau'na.* Gen. 9 18

CAN-DA'CE. Acts 8 27

CAN-NEH (=*Calneh* (?)). Ezek 27 23.

CA-PER'NA-UM, village of Nahum. Matt 4 13.

* Perhaps, house of Lahm, a Bn dragon-god (the *Lahmu* of the Creation Tablets). Now *Beit-lahm*

CA-PHAR-SALAMA, village of Shalom (Salama) near Askalon or medieval Caphar-salama, near Kouleh. 1 Macc 7. 31.

CAPHENATHA. 1 Macc. 12. 37.

CAPH-TO-RIM, men of Caphtor. 1 Chron. 1. 12.

CAPH-TOR, prob. Crete. Others think part of Delta of Egypt. Deut. 2. 23. Spelled Kaptar on temple-wall at Kom Ombo in Egypt.

CAP-PA-DO-CI-A. Acts 2. 9.

CAR'CAS. Est. 1. 10.

CAR-CHE-MISH, perhaps, castle of Mish. An. Gargamish, Eg. Qarqemosha. Now Jerablus. 2 Chron. 35. 20.

CA'RE-AH, bald. 2 Kings 25. 23.

CARIA. 1 Macc. 15. 23.

CAR'MEL, cultivated land. Josh. 15. 55.

CAR'MI, owner of vineyards. Josh. 7. 1.

CAR-NA'IM, two horns. Now el-Karnein. Same as Ashteroth-Karnaim. 1 Macc. 5. 26.

CAR'PUS, fruit. 2 Tim. 4. 13.

CA-SIPH'I-A. Ezra 8. 17.

CAS-LU'HIM. Gen. 10. 14. Spelled Kasluhet at Kom Ombo.

CAS'PHON. 1 Macc. 5. 36. } Perhaps = CAS'PHOR. 1 Macc. 5. 26. } Heshbon, q.v.

CAS'TOR and POLLUX (Greek divinities), the patrons of sailors. Acts 28. 11.

CED'RON. Perhaps = Gederah or Gederoth; q.v. 1 Macc. 15. 39, 16. 9.

CED'RON, black or turbid. John 18. 1.

CEN'CHRE-A. Acts 18. 18.

CEN-DE-BE'US. 1 Macc. 15. 38.

CE'PHAS, a rock. 1 Cor. 1. 12.

CHAL'COL, sustainer. 1 Kings 4. 31.

CHAL-DE'A. Jer. 50. 10. Heb. Chesdim.

CHA'NAAN. Acts 7. 11. Gk. for Canaan.

CHA'NOCH = Enoch, q.v. Gen. 4. 17, marg.

CHA-RA'SHIM, not a proper name, craftsmen. 1 Chron. 4. 14.

CHAR'CHE-MISH. See Carchemish. 2 Chron. 35. 20.

CHAR'RAN. See Haran (2). Acts 7. 2, 4.

CHA'VAH, or Chavvah. Heb. form of 'Eve,' q.v. Gen. 3. 20, marg.

CHE'BAR, length. Ezek. 1. 1.

CHE-DOR'LA-O-MER, servant of Lagomer = Lagamar, an Elamite god. Gen. 14. 1, 4, 5, 17.

CHEL'AL, perfection. Ezra 10. 30.

CHEL'LUH. Ezra 10. 35. Kᵉlûhû, Q'ri, Kᵉlûhai.

CHE'LUB, basket, birdcage. 1 Chron. 27. 26.

CHE-LU'BAI, furious (= Caleb). 1 Chr. 2. 9.

CHEM'A-RIM, blackrobed unlawful priests. Zeph. 1. 4.

CHE'MOSH, god of the Moabites. An. Kamusu, in Kamusu-nadbi = Chemosh-nadab, king of Moab. Num. 21. 29.

CHE-NA'A-NAH, to Canaan. 1 Kings 22. 11.

CHE-NA'NI, short for Chenaniah. Neh. 9. 4.

CHE-NAN'IAH, Jah has planted, or established. 1 Chron. 15. 22.

CHE'PHAR-HA-A-M-MO'NAI, the village of the Ammonite. Josh. 18. 24.

CHE-PHI'RAH, village. Josh. 9. 17.

CHE'RAN, lamb-kin. Gen. 36. 26.

CHE'REAS. 2 Macc. 10. 32, 37.

CHER-E-THIM'ES, name of Philistines, as emigrants from Crete. 2 Sa. 8. 18.

CHE'RITH, cutting. 1 Kings 17. 3.

CHES'A-LON. See Chisloth. Josh. 15. 10.

CHE'SED. Gen. 22. 22.

CHE'SIL, fat. Josh. 15. 30.

CHE-SUL'LOTH, fatness. Josh. 19. 18.

CHET'TIIM = Chittim. Prop. Cyprus, but extended in later use to mainland of Greece. 1 Macc. 1. 1.

CHE'ZIB, shortened from Achzib. Gen. 38. 5.

CHI'DON, javelin. 1 Chron. 13. 9.

CHIL'E-AB. 2 Sam. 3. 3. Perhaps shortened from Jo-ab, the father prevaileth. Cf. Joab.

CHIL'ION, pining. Ruth 1. 2.

CHIL'MAD. Ezek. 27. 23.

CHIM'HAM. 2 Sam. 19. 37.

CHIN'NE-RETH. Deut. 3. 17. } Basin-

CIN'NE-ROTH. 1 Kings 15. 20. } shaped.

CHI'OS. Acts 20. 15.

CHIS'LON, fatness, strength. Num. 34. 21.

CHIS-LOTH-TA'BOR, flanks of Tabor. Now Iksal. Josh. 19. 12.

CHIT'TIM (= Cyprus. Num. 24. 24.

CHI'UN, = An. Kaimanu, the planet Saturn. Amos 5. 26.

CHLO'E. 1 Cor. 1. 11.

CHOR-A'SHAN, smoking furnace. 1 Sam. 30. 30.

CHO-RA'ZIN. Matt. 11. 21.

CHO-ZE'BA, lying. 1 Chron. 4. 22. Comp. Chezib.

CHUB. Rather Lub: see Variorum Bible. Ezek. 30. 5.

CHUN. 1 Chron. 18. 8. Now Kuna, Roman Conna. But sbhas Berothai.

CHU'SHAN-RISH-A-THA'IM. Judg. 3. 8, 10.

CHU'ZA. Luke 8. 3.

CI-LIC'I-A. Acts 6. 9.

CIS. See Kish. Acts 13. 21.

CIT'IMS = Chittim, denotes Macedonians and Greeks generally. 1 Macc. 8. 5.

CLAU'DA. Acts 27. 16.

CLAU'DI-A. 2 Tim. 4. 21.

CLAU'DI-US. Acts 18. 2.

CLE'MENT. Phil. 4. 3.

CLE-O'PAS. Luke 24. 18. Some as next.

CLE-O-PHAS or Cleopas, shortened from Cleopatros, or perhaps same as Alphaeus. John 19. 25.

CNI'DUS. Acts 27. 7.

COL-HO'ZEH, all-seeing. Neh. 3. 15.

CO-LOS'SE. Col. 1. 2.

CO-NAN'IAH, Jah hath established. 2 Chron. 35. 9.

CO-NI'AH. See Jeconiah. Jer. 22. 24.

CO-NON'IAH. Should be Conaniah. 2 Chron. 31. 12.

CO'OS. Acts 21. 1.

CO'RE. Jude 11. See Korah.

COR'INTH. Acts 18. 1.

COR-NE'LI-US. Acts 10. 1-31.

COS. 1 Macc. 15. 23.

CO'SAM. Luke 3. 28.

COZ, a thorn. = Koz. 1 Chron. 4. 8.

COZ'BI, deceptive. Num. 25. 15, 18.

CRES'CENS. 2 Tim. 4. 10.

CRETE. Acts 27. 7.

CRIS'PUS. Acts 18. 8.

CUSH. 1 Ethiopia. Eg. Kash, Kish; An. Kûsu, Kûshu. Gen. 10. 6. 2 (The Cassites: an Elamite people who invaded Babylonia circ. B.C. 1700, and ruled the country until circ. B.C. 1140. An. Kaššû. Gen. 10. 8.

CU'SHAN. Hab. 3. 7.

CU'SHAN-RISH-A-THA'IM. Judg. 3. 8.

CU'SHI, an Ethiopian. 2 Sam. 18. 21-23, 31, 32.

CU'THAH. Bn. Kutu. Now Tell Ibrahim, N.E. of Hillah, Babylonia. 2 Kin. 17. 24.

CY'PRUS. Acts 4. 36.

CY-RE'NE. Acts 13. 1.

CY-RE'NI-US (= Quirinius). Luke 2. 2.

CY'RUS. 2 Chron. 36. 22; Isa. 44. 28.

DA'BA-REH. Heb. Daberath, q.v. Now Debûrîyeh. Josh. 21. 28.

DAB-BA'SHETH, camel's hump. Josh. 19. 11.

DA'BE-RATH, pasture. Josh. 19. 12.

DA'GON, fish (name of a Philistine god). Judg. 16. 23.

DALAI'AH, Jah drew up. 1 Chron. 3. 24. Same as Delaiah.

DAL-MA-NU'THA. Mark 8. 10.

DAL-MA'TIA. 2 Tim. 4. 10.

DALPHON, drop. Est. 9. 7.

DAM'A-RIS. Acts 17. 34.

DA-MAS'CUS. T.A. and An. Dimashqa, Dimashqi. Eg. Timasqu; Heb. Dammeseq. Gen. 15. 2; Acts 9. 2.

DAN, judge. Gen. 14. 14.

DAN'I-EL, God is judge. 1 Chron. 3. 1.

DAN-JA'AN (corrupt: see Variorum Bible). 2 Sam. 24. 6.

DAN'NAH. Josh. 15. 49.

DA'RA (error for Darda). 1 Chron. 2. 6.

DAR'DA, very knowing. 1 Kings 4. 31. (Darda' = Dudda' = Da'da'.)

DA-RI'US, owning treasures. (O.P. Dârayavaush. Bn. Dariyavesh, Dariyaush, etc.) Dan. 5. 31.

DAR'KON. Neh. 7. 58.

DA'THAN, belonging to a fountain. Num. 16. 1, 12.

DA'THEMA. 1 Macc. 5. 9.

DA'VID, beloved.* Comp. T.A. Dûdu. Jer. 30. 9.

DE'BIR, lying behind, i.e. on a southern slope. Josh. 12. 13.

DE-BO'RAH, bee. Judg. 4. 5; 5. 12.

DE-CAP'O-LIS, region of ten cities. Matt. 4. 25.

DE'DAN. Gen. 10. 7. Sn. (Gudea) Tidanum.

DE-DA'NIM, the people of Dedan. Isa. 21. 13.

DE-HA'VITES. Ezra 4. 9.

DE'KAR. 1 Kings 4. 9.

DE-LA'IAH, same as Dalaiah. Jer. 36. 12.

DE-LI'LAH, languishing. Judg. 16. 4-18.

DE'LUS, or Delos. 1 Macc. 15. 23.

DE'MAS (short for Demetrius, or Demarchus). Col. 4. 14.

DE-ME'TRI-US. Acts 19. 24.

DER'BE. Acts 14. 20.

DEU'EL. Num. 1. 14; 10. 20. (Num. 2. 14, Reuel, which see.

DI-A'NA, a heathen goddess. Acts 19. 27.

DIB-LA'IM, two cakes of figs (?). Hos. 1. 3.

DIB'LATH. Should be Riblah. Ezek. 6. 14.

DI'BON. Now Dîbân. Num. 21. 30.

DI'BON-GAD, Dibon belonging to Gad. Num. 33. 45.

DIB'RI, of the clan Deber (or Dober). Lev. 24. 11.

DID'Y-MUS, a twin. John 11. 16.

DIK'LAH, palm-tree. Gen. 10. 27.

DIL'E-AN. Josh. 15. 38.

DIM'NAH. Josh. 21. 35.

DI'MON = Dibon. Isa. 15. 9.

* Or uncle (= dôd); a popular abbreviation of Dodavah or Eldad. But An. dadu, child, love, may also be compared; and the proper name Dadia.

DI-MO'NAH. (Called Dibon, Neh. 11. 25.) Josh. 15. 22

DI'NAH, judged. Gen 30. 21.

DI'NA-ITES. Ezra 4 9.

DIN'HA-BAH. Gen. 36. 32

DI-O-NYS'I-US. Acts 17. 34.

DI-OT'RE-PHES, nourished of Zeus or Jupiter 3 John 9.

DI'SHAN, hart or gazelle = An *dashshu*. Gen. 36. 21

DI'SHON, same as *Dishan* Gen. 36. 21.

DI-ZA'HAB, place of gold. Deut 1 1.

DO'CUS, or *Dok*. 1 Macc. 16. 15. Now *Ain Dûk*.

DO'DAI = Dodaiah. 1 Chron 27. *.

DO-DA'NIM (error for Rodanim, the Rhodians). Gen. 10. 4.

DO-DA'VAH (scribe's error for Dodaiah (so G), Jah is a kinsman (*or* beloved). 2 Chron. 20. 37

DO'DO. See *David*. 2 Sam. 23. 24.

DO'EG, fearful. 1 Sam. 22. 18.

DOPH'KAH, knocking (*cf.* Exod. 17. 6). Num. 33. 12.

DOR, inhabited place. An *Du'ru*. Now *Tantûra*. Josh 11. 2; 17 11.

DORA. 1 Macc 15. 11. See *Dor*.

DOR'CAS, gazelle (Greek for Aramaic *Tabitha*). Acts 9. 36, 39.

DORYMENES. 1 Macc 3. 38

DO'THAN, double fountain Gen. 37. 17.

DRU-SIL'LA Acts 24. 24

DU'MAH. (1) Dûma *or* Dumat el-G'endel, 'Rocky Duma,' of the Nabatæan inscriptions; now *el-Gôf*, Gen 25 14 (2) a town of Judah; now *ed-Dômah*, between Hebron and Beersheba Josh. 15. 52.

DU'RA. Bn. *dûru*, fortress. Dan. 3. 1.

E'BAL. *Cf.* Ar. *'abtā*, white, hard rock, or granite. Gen. 36. 23; Deut. 11. 29 *Cf. Obal*

E'BED, servant (of God?). Judg. 9, 26.

E'BED-ME'LECH, servant of the King (*i.e.* of God?) T.A. *Abdi-milki*. Jer 38. 7, 8

E'BEN-E'ZER, stone of help 1 Sam. 4. 1; 5. 1; 7. 12.

E'BER, region beyond or beside. Gen 10 21

EB-I-A'SAPH, the father (*i.e.* God) gathereth. 1 Chron. 6. 23

EB'RO-NAH, crossing Num. 33. 34.

ED, witness Josh 22 34.

E'DAR. Gen 35 21. Rather *Eder*. *Cf* Mic 4 8.

E'DEN, pleasure. Gen 2 8

E'DER, a flock. Josh 15. 21.

E'DOM, red T.A. *Udûmu*; Eg *Adumatû* Gen 25 30.

ED'RE-I Eg *'Otara'u*, Arab. geographers *Adhra'āt* Now *Derā'ā*, *Deraat* Josh. 13. 31

EG'LAH, heifer. 2 Sam. 3 5

EG'LA-IM, two pools (?). Isa 15 8

EG'LON, heifer. Josh. 10 3

E'GYPT Gen 12 11. Heb. *Mizraim*. Called in the hieroglyphs *Qemet*, 'the black,' from the colour of the alluvial soil With the Greek Aigyptos, which in Homer means the Nile, Naville compares Eg *Aaḳ* or *Ḥeḳ*, a name of the Nile *Cf* also T A *Hikupta*, which seems to denote Memphis

E'HI, should be *Ehud*, united (?), 1 Chr. 8. 6 Gen 46 21.

E'HUD. Perhaps shortened from *Abihud*, q.v. *Cf* Ohad. Judg. 3 15

E'KER, transplanted, *i.e.* naturalized foreigner. 1 Chron 2 27.

EK'RON An *Arqarrûna* Now *'Aqir*. Josh 15 45.

EL ADAH, God adorneth. 1 Chron 7. 20.

E'LAH, terebinth. Gen. 36 41; 1 Sam. 17. 2.

E'LAM. An. *Elamtu*, highland; Gk. *Susiana*. Gen. 10. 22.

EL-A'SAH, God hath made. Ezra 10. 22.

E'LATH, a grove of trees. 2 Kin. 14. 22.

EL-BETH'EL, the God of Bethel. Gen. 35. 7.

EL-DA'AH. Gen. 25 4.

EL'DAD, and E-LI'DAD, God is a friend. (*Or* Dad is God.) Num. 11. 26, 27.

EL'E-AD = *Eladah*. 1 Chron. 7. 21

E-LE-A'LEH, ascending God (*i.e.*). Now *el-'Al* (ru.). Num. 32. 3; Isa. 16. 9.

ELEA'SA. 1 Macc. 9. 5. Now *Ilasa*, nr. *Bir-ez-Zeit*

EL-E-A'SAH, God hath made. 1 Chron 2. 39.

E-LE-A'ZAR, God helpeth. Ex. 6. 23.

EL-E-LO'HE IS'RA-EL, El (God) the deity of Israel. Gen. 33 20.

E'LEPH, a thousand (Mic. 5 2.) Josh. 18 28

ELEUTHERUS, the *Nahr el-Kebir*. 1 Macc. 11. 7.

EL-HA'NAN. God graciously gave. 2 Sam. 21. 19.

E'LI (short for *Eli-el*), God is supreme (found in Nabatæan and Sabean inscriptions). 1 Sam. 1. 3, 14, 15.

EL-I'AB, God is a father. Num. 1. *.

E-LI-A'DA, God knoweth. 1 Chron 3 8

E-LI-A'DAH, same as Eliada 1 Kings 11. 23.

E-LI'AH, God is Jah. 1 Chron. 8 27.

EL-I-AH'BA, God hideth 2 Sam. 23. 32 *Cf. Elizaphan*.

E-LI-A'KIM, God will raise up 2 Kin. 18. 18.

E-LI'AM, God is a kinsman 2 Sam. 23. 34

E-LI'AS. See *Elijah*

E-LI-A'SAPH, God hath added. Num. 1 14.

EL-I-A'SHIB, God will bring back. 1 Chron 3 24.

E-LI-A'THAH, God hath come. 1 Chr. 25. 4. *Cf. Mariamthai*.

E-LI'DAD, God is a friend Num. 34. 21.

E'LI-EL, El is God. 1 Chron. 11 46 *Cf* An *Shamshi-ilu*, the sun is god.

E-LI-E'NAI. See *Elihoenai*. 1 Chr 8. 20

E-LI-E ZER, God is help. Ex 18 4.

E-LI-HO'E-NAI, unto Jehovah are mine eyes Ezra 8. 4. *Cf.* Ps. 123. 2

E-LI-HO'REPH (?). 1 Kings 4 3. *Cf. Hareph*.

E-LI'HU, God is He 1 Sam 1. 1

E-LI JAH, God is the Lord. Ezra 10. 21

E-LI KA (?) (short for *Elikam*) like Ahikam . 2 Sam 23 25

E'LIM, oak trees Ex. 15. 27

E-LI-ME LECH, God is king *Cf* Moabite Chemoshmeleth Moabite Stone l. 1 (); T A. *Ir-milki*. Ruth 1. 2.

EL-JO-E'NAI, mine eyes are towards Jah 1 Chron. 3. 24

E'LI-PHAL, God judgeth 1 Chr. 11 35

E-LI-PHA'LET and EL'PA-LET, God is deliverance. 2 Sam. 5. 16

EL'I-PHAZ, God is swift (?). Gen 36 4; Job 2. 11.

E-LI-PHE'LEH, O God, distinguish him!* 1 Chron. 15 18

E-LI-PHE'LET See *Elphalet*. 1 Chron. 3 6.

* *Cf* the Babylonian names Belshazzar, Nebuchadnezzar, Nebushasban, etc Such compounds, peculiar in Hebrew though frequent in Babylonian, naturally came into use during the Exile. *Cf.* also Bezaleel, Eliœnai, Hachaliah.

E-LIS'A-BETH, God of the oath. Heb. *Elisheba* Luke 1. 5-57.

E-LI-SE'US. See *Elisha*. Luke 1. 27.

E-LI'SHA, God of welfare. 1 Kings 19.16.

E-LI'SHAH. (Variously identified with Hellas, Elis, Carthage (comp. Virgil's *Elissa*), Magna Græcia and Sicily, and the Peloponnesus or Morea.) Gen. 10. 4.

E-LI-SHA'MA, God heareth Num. 1. 10.

E-LI-SHA'PHAT, God judgeth 2 Chr 23. 1

E-LI-SHE'BA, God of the oath. Ex 6. 23.

E-LI-SHU'A, God is welfare. 2 Sam 5. 15

E-LI'UD, God is majesty Matt. 1. 14.

E-LI-ZA'PHAN, God hides (*i.e.* protects). Num. 3 30.

E-LI'ZUR, God is a rock. Num. 1 10.

EL-KA'NAH, God created. 1 Sam 1 1.

EL'KOSHITE. Elkosh = a village in Galilee (*Jerome*), perhaps *el-Kauzeh*, or a place S of Eleutheropolis Epiphanius); or Capernaum ('Nahum's village' of N T; or *el-Qûsh* near Mosul (?). Nah. 1. 1.

EL-LAS'AR, city of Larsa (Old Bn.). Now *Senkereh*, S E of *Warka*. Gen. 14 1, 9.

EL-MO'DAM Luke 3 28

EL-NA'AM, God is grace. 1 Chr. 11. 46.

EL-NA'THAN, God hath given. 2 Kin. 24. 8 (*Cf. Theodoros*)

E'LON, oak. Gen 26. 34.

E-LON-BETH-HA'NAN 1 Kings 4 9.

E'LOTH. See *Eloth*. 1 Kings 9. 26.

EL-PA'AL, God made (found in Phn. inscriptions). 1 Chron 8. 11.

EL-PA'LET. See *Eliphalet* 1 Chron. 14. 5.

EL-PA'RAN. Gen 14. *.

EL'TE-KEH. An. *Alluqû*. Josh. 19. 44.

EL'TE-KON' Josh. 15 59.

EL-TO'LAD *Tolad*. Josh 15. 30.

E-LU'ZAI. God is (my) strength (?), = *Uzziel* 1 Chron. 12. 5.

ELYMA'IS. 1 Macc. 6. 1.

EL'Y-MAS, wise man; *cf.* Turkish *ulema*. Acts 13. 8

EL-ZA'BAD, God bestowed 1 Chron. 12. 12.

EL-ZA'PHAN, God hides. Ex 6. 22.

E'MIM, white snakes (Ar.) Gen. 14. 5. *Cf.* Eg. *Aamu, Amu*.

EM'MA-US, hot baths. Luke 24 13. Gk for *Hammoth*, *q.v.*

EM'MOR See *Hamor*. Acts 7. 16

E'NAM. Josh 15. 34, (double fountain) 'NAN Num. 1 15, (fountain)

EN'DOR, fountain of Dor Now *Endûr*. Josh. 17. 11.

EN-EG-LA'IM, fountain of Eglaim. Ezek 47 10 Now *Ain Feshka*, at N W. end of Dead Sea.

EN-GAN'NIM, fountain of gardens Josh 15. 34. Now *Umm Ghta* near *Ain-shems*.

EN'GE-DI, fountain of the kid. Rn.: *Ain Gedi*, on W shore of Dead Sea Cant. 1. 14

EN-HAD'DAH, swiftly-flowing fountain. Josh. 19 21.

EN-HAK'KORE, the caller's (or partridge's) fountain Judg. 15 19

EN-HA'ZOR, fountain of Hazor Josh. 19 37

EN'MISH-PAT, fountain of judgment. Gen 14. 7.

E'NOCH Perhaps Sn Unug = Erech. Gen 4. 17

E'NOS, man Gen. 4 26.

ENOSH See *Enos*. 1 Chron 1. 1.

EN-RIM'MON, pomegranate-fountain. Neh. 11. 29. *Umm er-Rummamin*, N. of *Beer-Sheba*.

EN-RO'GEL, fuller's fountain. Josh. 15. 7.

EN-SHE'MESH, fountain of the sun. Josh. 15. 7.

EN-TAP-PU'AH, citron-fountain. See *Tappuah*. Josh. 17. 7.

E-PE-NE'TUS, praised. Rom. 16. 5.

EP'A-PHRAS, short for *Epaphroditus*. Col. 1. 7.

E-PAPH-RO-DI'TUS. Phil. 2. 25.

E'PHAH. An. *Hayapa*. Gen. 25. 4.

E'PHAI. Jer. 40. 8.

E'PHER, fawn. Gen. 25. 4.

E-PHES-DAM'MIM. 1 Sam. 17. 1.

EPH'E-SUS. Acts 18. 19, 21, 24.

EPH'LAL, arbitration (?). 1 Chron. 2. 37.

E'PHOD. Num. 34. 23.

EPH'RA-IM. 2 Sam. 13. 23.

EPH'RA-TAH. Ruth 4. 11. } Fruitful.

EPH'RATH. Gen. 48. 7.

E'PHRAIN, two fawns. 2 Chron. 13. 19.

E'PHRON, young antelope. Gen. 23. 8.

E-PI-CU-RE'AN, name of school of Greek philosophers. Acts 17. 18.

EPIPH'A-NES. 1 Macc. 1. 10.

ER, watcher. Gen. 38. 3, 7.

E'RAN. Num. 26. 36.

E-RAS'TUS, loved. Acts 19. 22.

E'RECH. Bn. *Uruk*. Now *Warka*, on Euphrates, S.E. of Babylon. Gen. 10. 10.

E'RI. Gen. 46. 16.

E-SA'IAS. See *Isaiah*.

E-SAR-HAD'DON. An. *Assur-ah-iddina*, Asshur gave a brother. Isa. 37. 38.

E'SAU, hairy. Gen. 25. 25.

E'SEK, contention. Gen. 26. 20.

ESH'BA-AL, man of Baal. 1 Chr. 8. 33.

ESH'BAN. Gen. 36. 26.

ESH'COL, bunch of grapes. Num. 13. 24.

E'SHE-AN, declivity. Josh. 15. 52.

E'SHEK, exaction. 1 Chron. 8. 39.

ESH'KA-LO-NITES. Josh. 13. 3. See *Ashkelon*.

ESH'TA-OL, retreat (?). Now *Ashū'*. Josh. 15. 33.

ESH'TAU-LITES. 1 Chron. 2. 53.

ESH-TE-MO'A. Now *es-Semū'a*. Josh. 21. 14.

ESH'TON. 1 Chron. 4. 11.

ES'LI. Luke 3. 25.

ES'ROM. See *Hezron*. Matt. 1. 3.

ES'THER, star (Persian *sitārch*), according to Jewish interpreters. Others compare the name of Statira, daughter of Darius, and wife of Alexander. Est. 2. 7, 22. See *Hadassah*.

E'TAM, place of birds of prey. Judg. 15. 8, 11.

E'THAM. Eg. *Khetam*, 'the fortress.' Num. 33. 6, 8.

E'THAN, strong. 1 Kings 4. 31.

ETH'BA-AL, Baal is with him. An. *Tuba'lu*. Josephus, *Ithobalus*. 1 Kings 16. 31.

E'THER. G. *Ithak* = *Athach*. Ru. al-'*Atr* near *Beit Jibrin*. Josh. 15. 42.

E-THI-O'PI-A. 2 Kings 19. 9.

ETH'NAN, gift. 1 Chron. 4. 7.

ETH'NI. 1 Chron. 6. 41 = *Jeaterai*, *ib.* 21.

EU-BU'LUS. 2 Tim. 4. 21.

EU'MENES. 1 Macc. 8. 8.

EU-NI'CE. 2 Tim. 1. 5.

EU-O'DI-AS. Phil. 4. 2.

EU-PHRA'TES. Bn. *Purātu*. Sumerian BURA, 'the River.' O.P. *Ufrātus*. Gen. 2. 14. Rev. 9. 14.

EU-POL'E-MUS. 1 Macc. 8. 17.

EU-ROC'LY-DON (*rather* Eu-rak'y-lon), north-east wind. Acts 27. 14.

EU'TY-CHUS. Acts 20. 9.

EVE (sounds like word for 'life'). Gen. 3. 20.

E'VI. Num. 31. 8.

E'VIL-ME-RO'DACH = Bn. *Amīl* (or *Avil*) *Marduk*, man (i.e. servant) of Merodach. 2 Kings 25. 27.

E'ZAR, hoard, or treasure. 1 Chron. 1. 38.

EZ'BAI. 1 Chron. 11. 37.

EZ'BON. Gen. 46. 16.

E-ZE'KI-EL, God will strengthen. Ezek. 1. 3.

E'ZEL, departure (?). 1 Sam. 20. 19.

E'ZEM, strength. 1 Chron. 4. 29.

E'ZER, help. 1 Chron. 7. 21.

E'ZI-ON-GE'BER, back-bone of the hero. Num. 33. 35.

EZ'NITE. 2 Sam. 23. 8. Text corrupt.

EZ'RA, help. 1 Chron. 4. 17.

EZ'RA-HITE, descendant of Ezrah (not Ezra or Zerah). 1 Kings 4. 31.

EZ'RI, Jah is help. 1 Chron. 27. 26.

FAIR HAVENS. Acts 27. 8.

FE'LIX. Acts 23. 26.

FES'TUS. Acts 24. 27.

FOR-TU-NA'TUS. 1 Cor. 16. 17.

GA'AL, beetle (Ar.). Judg. 9. 28, 30.

GA'ASH, shaking. Josh. 24. 30.

GA'BA. See *Geba*. Josh. 18. 24.

GAB'BAI, tax-gatherer. Neh. 11. 8.

GAB'BA-THA, an elevated place (*lit.* humped, gibbous). John 19. 13.

GA'BRI-EL, hero of God. Dan. 8. 16.

GAD, god of fortune. Gen. 30. 11.

GAD'A-RA, wall. See *Gadarenes*.

GAD-A-RENES', people of Gadara. Mark 5. 1.

GAD'DI, fortunate. Num. 13. 11.

GAD'DI-EL, God is the bringer of fortune. Num. 13. 10.

GA'DI, belonging to Gad. 2 Kings 15. 14.

GA'HAM, flaming-eyed (?). Gen. 22. 24.

GA'HAR, retreat. Ezra 2. 47.

GA'IUS (*i.e.* Caius). 3 John 1.

GAL'AAD = *Gilead*. 1 Macc. 5. 9.

GA'LAL, important (?). 1 Chron. 9. 15.

GA-LA'TI-A. Acts 16. 6.

GAL'E-ED. See *Gilead*. Gen. 31. 48.

GAL'GALA. 1 Macc. 9. 2. Prob. = *Galilee*.

GAL'I-LEE, circuit, district. Josh. 20. 7.

GAL'LIM, heaps. 1 Sam. 25. 44.

GAL'LI-O. Acts 18. 12.

GA-MA'LI-EL, God's recompence. Num. 1. 10.

GAMMA'DIM, prob. corrupt for *Zemarim*, Zemarites. Ezek. 27. 11.

GA'MUL, weaned. 1 Chron. 24. 17.

GA'REB, leprous. 2 Sam. 23. 38.

GAR'MITE (*i.e.* the descendant of *Gerem*). 1 Chron. 4. 19.

GASH'MU. Neh. 6. 6. See *Geshem*.

GA'TAM, thick-set. Gen. 36. 11.

GATH (wine-press). T.A. *Gimti*, *Ginti*, and *Gitti*. Site still unknown. Josh. 11. 22.

GATH-HE'PHER, wine-press of Hepher. Josh. 19. 13. (*Variorum Note*.)

GATH-RIM'MON, Gath of the god Rimmon. T.A. *Giti-Rimūnu*. Josh. 21. 25.

GA'ZA, strong. T.A. *Azzati* and *Khazati*. An. *Khazzitu*. Eg. *Qazatu*. Gen. 10. 19.

GA'ZER. Rather *Gezer*, q.v. 2 Sam. 5. 25.

GAZE'RA = *Gezer*. 1 Macc. 4. 15.

GA'ZEZ, shearer. 1 Chron. 2. 46.

GAZ'ZAM, pruner (?). Ezra 2. 48.

GE'BA, a hill. Josh. 21. 17.

GE'BAL, mountain-district of *Gibāl*, S. of Dead Sea. Ps. 83. 7.

GE'BER, strong man. 1 Kings 4. 13.

GE'BIM, cisterns. Isa. 10. 31.

GE-DAL'IAH, Jah is great. 2 Kings 25. 24.

GED'E-ON (the Gk. form of the Heb. *Gideon*). Heb. 11. 32.

GE'DER, wall. Josh. 12. 13. ‖ *Beth-geder*.

GE-DE'RAH, wall. Josh. 15. 36. Perhaps *Qatrah*, S. of *'Aqer*.

GE-DE'ROTH, cattle-pens, folds. Josh. 15. 41.

GE-DE-RO-THA'IM, double wall. Josh. 15. 36. (Omit, see *Variorum Bible*.)

GE'DOR, wall. Now *Jedūr*, N. of Hebron. Josh. 15. 58.

GE-HA'ZI, valley of vision (*cf.* Isa. 22. 1). 2 Kings 4. 12.

GE-HEN'NA, Valley of Hinnom. 2 Chr. 28. 3.

GE-LI'LOTH, circuits, districts. Josh. 18. 17.

GE-MAL'LI, possessor of camels. Num. 13. 12.

GE-MAR'IAH, Jah has accomplished. Jer. 29. 3.

GEN-NES'A-RET, *i.e.* *Gennesar*, Garden of Nesir = Galilee, so that 'Nazarenes' = Galileans; Matt. 26. 69, 71. Matt. 14. 34.

GE-NU'BATH, stolen thing. 1 Kings 11. 20.

GE'RA, foreign (?). (Occurs in a Phoenician inscription.) Gen. 46. 21.

GE'RAR, lodging-place. Gen. 20. 1.

GER'GE-SENES, people of Gergesha, a doubtful reading for 'Gadarenes' (Matt. 8. 28). *Cf.* *Girgashite*.

GER'I-ZIM, waste land. Deut. 11. 29.

GER'SHOM. Ex. 2. 22. } exile.

GER'SHON. Num. 4. 28.

GE'SHEM. Neh. 2. 19. } lag. (hunt. *Cf.* Arabian *Gā-sim*.)

GASH'MU. Neh. 6. 6.

GER'ZITES, *marg.* 1 Sam. 27. 8. See *Gezrites*.

GE'SHAM, a corruption of *Geshan*. 1 Chron. 2. 47.

GE'SHUR, bridge-land. 2 Sam. 3. 3.

GE-SHU'RI, the Geshurite. Deut. 3. 14.

GE'THER (=Aram. oil-dregs). Gen. 10. 23.

GETH-SEM'A-NE, oil-press. Matt. 26. 36.

GE-U'EL, God is highness. Num. 13. 15.

GE'ZER, precipice. T.A. *Gazri*. Now *Tell Jezer*. Josh. 10. 33.

GEZ'RITES, men of *Gezer*. 1 Sam. 27. 8. *Heb. marg.*

GI'AH, outburst, spring. 2 Sam. 2. 24.

GIB'BAR, mighty man. Ezra 2. 20.

GIB'BE-THON = *Gabbatha*. Josh. 19. 44.

GIB'EA, a hill. 1 Chron. 2. 49.

GIB'E-AH, a hill. Judg. 19. 12. Now *Tell el Fûl*.

GIB'EATH. See *Gibeah*. Josh. 18. 28.

GIB'E-ON, belonging to a hill. Josh. 9. 3. Now *El-Gib*.

GIB'LITES, people of Gebal or Byblus. 1 Kings 5. 18. *marg.* (?).

GID-DAL'TI, I have magnified (God). 1 Chron. 25. 4.

GID'DEL, very great. Ezra 2. 47.

GID'E-ON, cutter down. Judg. 6. 11.

GID-E-O'NI. See *Gideon*. Num. 7. 60.

GI'DOM, felling (of trees). Judg. 20. 45.

GI'HON. See *Gihon*. Gen. 2. 13, prob. the Upper Nile (Geon, G. Jer. 2. 18; Ecclus. 24. 27).

GI-LO'LAI. See *Gelal*. Neh. 12. 36.

GIL-BO'A. spring-hill, *or* bubbling springs. 1 Sam. 28. 4

GIL'E-AD, hard, rough country (sounds like 'heap of witness'). Gen. 31. 23

GIL'GAL, a circle of stones (like Stonehenge. Now *Tell G'elg'ul*. Deut. 11. 30 Josh. 4. 19.

GI'LOH. Josh. 15. 51.

GIM'ZO, sycomore place. Now *G'imzu* 2 Chron. 28. 18.

GI'NATH, gardens. 1 Kings 16. 21.

GIN'NE-THO. Neh. 12. 4, } gardener

GIN'NE-THON. Neh. 10. 6, } gardener

GIR'GA-SHITE } (Not identified. *Gir-*
Gen. 15. 21. } *gash* and *Girgashim*
GIR'GA-SITE. } occur in Phn. inscr.).
Gen. 10. 16. }

GIS'PA, softly stroking. Neh. 11. 21.

GITTAH-HE'PHER. See *Gath-hepher* Josh. 19. 13.

GIT-TA'IM, double Gath. 2 Sam. 4. 3

GIT'TITE, a man of Gath. Josh. 13. 3

GI-ZO'NITE (Unknown.) 1 Chron. 11. 34

GO'ATH (*Rather*, Goah.) Jer. 31. 39

GOB, cistern. 2 Sam. 21. 18

GOG. (The name has been compared with *Gugu* or *Gugum*, king of Lydia, in Assur-bani-pal's inscriptions; = the Gyges of Herodotus; and with *Gûg*, king of the *Sakhi*, a people E. of Assyria, mentioned by the same king.) Ezek. 39. 1.

GO'LAN Deut. 4. 43.

GOL'GO-THA, skull. Matt. 27. 33.

GO-LI'ATH. 1 Sam. 17. 1.

GO'MER. Au. *Gimirrâi*, the Cimmerians of Herodotus; or, as others think, the Cappadocians. Gen. 10. 2

GO-MOR'RAH, submerged (Arab.). Gen. 10. 19

GOR'GIAS. 1 Macc. 3. 38

GORTY'NA. 1 Macc. 15. 23.

GO'SHEN. (G. Gesem = Old Egyptian *Kesem* and *Kes*.) Gen. 46. 28

GO'ZAN. An. *Gûzana* 2 Kings 17. 6.

GRE'CIA, same as *Greece* Dan. 8. 21.

GUD-GO'DAH (prob. the same as *Hor-hagidgad*). Deut. 10. 7. Ar *gudgad*, hard level ground; a smooth tract

GU'NI. Gen. 46. 24.

GUR (a scribe's error. See *Variorum Bible*) 2 Kings 9. 27.

GUR-BA'AL (scribe's error for *Gedor-Baal*.) 2 Chron. 26. 7.

HA-A-HASH-TA'RI, the members of the clan Haashtari. 1 Chron. 4. 6 (Perhaps O P = the Royal Clan; from *khshatra*, kingship.).

HA-BA'IAH, Jah hides. Neh. 7. 63.

HA-BAK'KUK, a gourd, or some other vegetable; An. *hambakûka* Hab. 1. 1

HA-BA-ZIN'IAH, Jah made me luxuriant (*cf.* An. *Humbuzta*). Jer. 35. 3.

HA'BOR. An. *Habûr* 2 Kings 17. 6.

HA-CHAL'IAH, wait for Jah. Neh. 1. 1.

HA-CHI'LAH, dark-coloured. 1 Sam. 23. 19

HACH'MO-NITE, wise. 1 Chron. 11. 11.

HA'DAD. Gen. 36. 35. (A Syrian god, T.A. *Hadad*).

HA'DAD-E'ZER, Hadad (the god) is help. 2 Sam. 8. 3

HA'DAD-RIM'MON (named from the gods Hadad and Rimmon). Zech. 12. 11

HA'DAR. Gen. 25. 15.

HA'DAR-E'ZER, whose help is Hadar. 1 Chron. 18. 3. ‖ *Hadadezer*, rightly

HADA'SHAH, new [town]. Josh. 15. 37.

HA-DAS'SAH, myrtle. Est. 2. 7. *Cf. Atossa*, name of Xerxes' wife.

HA-DAT'TAH, new city. Josh. 15. 25.

HA'DID, pointed. (=Adida, 1 Macc. 12. 38. Now *el-Hadîteh*, E. of Lydda.) Ezra 2. 33.

HAD'LAI, idle. 2 Chron. 28. 12

HA-DO'RAM, Hadar (the god) is exalted 2 Chron. 10. 18.

HAD'RACH An *Hatarikka*, *Hatarak-ka* Zech. 9. 1.

HA'GAB. Ezra 2. 46, }
HA-GA'BA. Neh. 7. 48, } locust.
HA-GA'BAH. Ezra 2. 45. }

HA'GAR, flight. Gen. 16. 1. *Cf. Phut.*

HA-GA-RENES', fugitives, wanderers. (Same Arab. tribe as Hagerite and Haggeri.) Ps. 83. 6.

HAGAR'ITES 1 Chron. 5. 19 See *Hauarenes*.

HA-GE'RITE. 1 Chr. 27. 31. } Fugitive.

HAG-GERI'. 1 Chr. 11. 38. } wanderer.

HAG'GAI Hag. 1. 1, } born on a
HAG'GITH. 2 Sam. 3. 4, } festival. *Cf. Shabbethai*.

HAG'GI, *short for next*. Gen. 46. 16

HAG-GI'AH, festival of Jehovah (?). 1 Chron. 6. 30.

HAG-GITES, the family of Haggi Num. 26. 15.

HA'I See *Ai*.

HAK-KA'TAN, the youth Ezra 8. 12

HAK-KOZ, the thorn. 1 Chron. 24. 10.

HA-KU'PHA, bent Ezra 2. 51

HA'LAH, 2 Kings 17. 6 *Chalcitis*, or else *Calachene*, in Mesopotamia.)

HA'LAK, bald; bare Josh. 11. 17

HAL'HUL, full of hollows. Now *Halhûl*, N. of Hebron. Josh. 15. 58

HA'LI, trinket Josh. 19. 25.

HALI'CARNASSUS. 1 Macc. 15. 23

HAL'LE-LU'IAH, praise ye Jah! Rev. 19. 1

HAL-LO'HESH Neh. 10. 24. } The rac-
HA-LO'HESH. Neh. 3. 12, } chanter.

HAM, black. *Cf. Qamit*, Coptic *Chami*, the old native name of Egypt. Gen. 5. 32, Ps. 78. 51

HA'MAN Est. 3. 1

HA'MATH, stronghold Num. 13. 21.

HA'MATH-ZO'BAH, Hamath of (the kingdom of) Zobah 2 Chron. 8. 3

HA'MA-THITE, a man of Hamath Gen. 10. 18

HAM'MATH, hot baths. Josh. 19. 35

HAM-ME-DA'THA. Est. 3. 1

HAM-ME'LECH, the king (not a proper name). Jer. 36. 26.

HAM-MO-LE'KET11, the queen 1 Chr. 7. 18

HAM'MON, hot; sunny. Josh. 19. 28

HAM'MOTH-DOR, hot baths of Dor (Some place as *Hammath*). Josh. 21. 32

HA-MO'NAH, multitude Ezek. 39. 16

HA'MON-GOG, Gog's multitude Ezek. 39. 11

HA'MOR, an ass. Gen. 33. 19.

HA-MU'EL, God's heat 1 Chron. 4. 26

HA'MUL, spared. Gen. 46. 12

HA-MU'TAL, father-in-law of dew 2 Kings 23. 31

HA-NAM'E-EL, perhaps same as *Ha-nameel* Jer. 32. 7.

HA'NAN, gracious (is Jehovah). 1 Chr. 8. 23.

* Winckler would read *Balih*, the river Belichus (*Alttest. Untersuch.* 108).

HA-NAN'E-EL, God hath graciously given. Neh. 3. 1

HA-NA'NI. See *Hanan*. 1 Kings 16. 1.

HA-NAN'IAH, Jah hath graciously given. 1 Chron. 3. 19.

HA'NES Eg *Heneseten*; An *Hanushi*. Now *Ahnâs el-Medineh* Isa. 30. 4.

HA-NI'EL, gift of God. 1 Chron. 7. 39.

HAN'NAH, grace 1 Sam. 1. 2

HAN-NA'THON, graceful T.A. *Ha-natûna*. Josh. 19. 14.

HAN'NI-EL, gift of God Num. 34. 23.

HA'NOCH. Gen. 25. 4.

HA'NUN, one graciously given. 2 Sam. 10. 1

HAPH-RA'IM, double well. Eg *Ha-puranmâ*. Josh. 19. 19.

HA'RA, mountain-land. 1 Chron. 5. 26

HA-RA'DAH, terror. Num. 33. 24

HA'RAN, (1) mountaineer, Gen. 11. 26 (2) [*rather*. Charran] road, Gen. 11. 31 end. An. *Harrânu*.

HA-RA'RITE, mountaineer. 2 Sam. 23. 11.

HARBO'NA Est. 1. 10 } Pers.=ass-
HAR-BO'NAH Est. 7. 9. } driver.

HAR'EL, mountain of God Ezek. 43. 15, *marg*

HA'REPH, early (?). 1 Chron. 2. 51.

HA'RETH, forest 1 Sam. 22. 5.

HAR-HĂIAH'. Neh. 3. 8

HAR'HAS. Doubtful; Chron *Hasrah*, q.v. 2 Kings 22. 14.

HAR'HUR, burning Deut. 28. 22. But *cf.* An. *harbar*, bucket (?); Talm *harbur*, hoe. Ezra 2. 51.

HA'RIM, snub-nosed. 1 Chron. 24. 8

HA'RIPH, autumn rain (Ezra 2. 18 has *Jorah*, a synonym). Neh. 7. 24

HAR-NE'PHER, beautiful Horus (Egyptian name). 1 Chron. 7. 36

HA'ROD, place of terror. Judg. 7. 1.

HA-RO'DITE. 2 Sam. 23. 25

HA-RO'EH (=*Reaiah*, *ch.* 4. 2). 1 Chron. 2. 52.

HA-RO'RITE, mountaineer. 1 Chron. 11. 27.

HA-RO'SHETH, working in wood and stone Now *Tell Harathiyeh*. Judg. 4. 2

HAR'SHA Ezra 2. 52

HA'RUM. See *Harim*. 1 Chron. 4. 8

HA-RU'MAPH, snub-nosed Neh. 3. 10

HA-RU'PHITE, of the family of Haruph (=*Hariph*). 1 Chron. 12. 5

HA'RUZ, zealous (or threshing-wain; or gold). 2 Kings 21. 19.

HA-SAD'IAH, Jah is merciful. 1 Chr. 3. 20

HA-SE-NU'AH, she that is hated. 1 Chron. 9. 7

HA-SHAB'IAH, 1 Chron. 6. 45. }
HA-SHAB'NAH (?), Neh. 10. 25 } Jah thought (of
HA-SHAB'NI-AH (?), Neh. 3. 10 } me).

HASH-BA-DA'NA Neh. 8. 4

HA'SHEM 1 Chron. 11. 34. (Corrupt: in Sam. *Jashen*, q.v.)

HASH-MO'NAH, camp (=An *ushmânu*. Num. 33. 29

HA'SHUB, intelligent Neh. 3. 11

HA-SHU'BAH, regarded 1 Chron. 3. 20

HA'SHUM. Ezra 2. 19.

HA-SHU'PHA Heb. *Hasupha*, q.v. Neh. 7. 46

HAS'RAH, lack (?). 2 Chron. 34. 22.

HAS-SEN-A'AH, thorny (?). Neh. 3. 3

HAS'SHUB, thoughtful 1 Chron. 9. 14.

HA-SU'PHA, stripped (*see* Isa. 20. 4). Ezra 2. 43.

HA'TACH Est. 4. 5.

HA'LHATH, terror 1 Chron. 4. 13.

HA-LI'PHA, rapt away Ezra 2. 54

HA-TI'TA, dug, or sought out Ezra 2. 42

HAT'IL, wavering Ezra 2. 57

HAT'TUSH 1 Chron. 3. 22

HAU'RAN, black-land An *Hauranian*. Luke 17. 16, 18

HAV'I-LAH Prob. sandy-land, or the great peninsula of Arabia Gen. 2. 11

HA'VOTH-JA'IR, tent-villages of Jair. Num. 32. 41

HA-ZA'EL, God seeth 1 Kings 19. 15.

HA-ZA'IAH, Jah seeth Neh. 11. 5.

HAZAR-ADDAR Num. 34. 4 Same as *Hazar*. Josh. 15. 3

HAZAR-ENAN, village of springs Num. 34. 9 *Hazar-enon*. Ezek. 47. 17. Now *Banias*.

HAZAR-GADDAH Josh. 15. 27

HAZAR-HAT-TI'CON, the middle village. Ezek. 47. 16

HA-ZAR-MA'VETH *Hadramût*, a district of S. Arabia Gen. 10. 26

HAZAR-SHU'AL, fox-village Josh. 15. 28 Now *Ath-Thâlî*.

HAZAR-SU'SAH, horse-village Josh. 19. 5.

HAZAR-SU'SIM, the village of horses 1 Chron. 4. 31 Now *Sûsieh*, N.E. of *Sûwâ'*

HAZAZON-TAMAR 2 Chron. 20.

HA-ZE-LEL'PO-NI, over-shadow, O Thou that turnest unto me! 1 Chr. 4. 3

HA-ZE'RIM, villages Deut. 2. 23.

HAZ-E'ROTH, villages Deut. 1. 1.

HA-ZE-ZON-TA'MAR, pruning-hook-city Gen. 14. 7

HA'ZI-EL, seen by God 1 Chron. 23. 9

HA'ZO An *Hazo* Gen. 22. 22

HA'ZOR, castle T.A. *Hazûra* Eg. *Hatûra* Now *Jebel-Hadireh*, W. of lake *Hûleh* Josh. 11. 1

HE'BER, association Gen. 46. 17.

HE-BE'RITES of the family of Heber Num. 26. 46

HE'BREWS dwellers on the 'other side' *'eber*, q.v. of the Euphrates Phil. 3. 5

HE'BRON, *perhaps* league city. Gen. 23. 2

HE'GAI. Est. 2.

HE'LAH, rust 1 Chron. 4. 5

HE'LAM Prob. *Alypa*. 2 Sam. 10. 16

HEL'BAH, fatness Judg. 1. 31; 2 Sa.

HEL'BON, fat, fertile An *Helbûna* Now *Helbûn*, N. of Damascus Ezek. 27. 18

HEL'DAI, hasting 1 Chron. 27. 15

HE'LEK, possession Num. 26. 30

HE'LE-KITES of the family of Helek Num. 26. 30

HE'LEM, hammer-stroke 1 Chron. 7. 35

HE'LEPH Now *Beit Lîf*. Josh. 19. 33.

HE'LEZ, vigour 2 Sam. 23. 26.

HE'LI, same as *Eli* Luke 3. 23

HEL'KAI See *Helkiah* Neh. 12. 15

HEL'KATH held Ex. *Helqath* Josh. 19. 25

HEL'KATH-HAZ-ZU'RIM fields of swords, or of the hero-servant Text uncertain. 2 Sam. 2. 16.

HE'LON brave Num. 1.

HE'MAM, destruction Gen. 36. 22

HE'MAN trusty 1 Kings 4. 31

HE'MATH See *Hamath* Amos 6. 14.

HEM'DAN, pleasing Gen. 36. 26.

HEN, favour Zech. 6. 14

HE'NA Text doubtful Perhaps, *'Ana* on Euphrates 2 Kings 19. 13.

HE'NA-DAD, favour of Hadad Ezra 3. 9

HE'NOCH See *Enoch* 1 Chron. 1.

HE'PHER, well or pit Num. 26. 32

HEPHERITES Num. 26. 32

HEPH'ZI-BAH, my delight is in her Isa. 62. 4

HE'RES Mount, the sun Judg. 1. 35 *Har-heres*, prob. = *Ir-shemesh*, Josh. 19. 41, = *Beth-shemesh*.

HE'RESH 1 Chron. 9. 15.

HER'MAS = *Hermodorus* Rom. 16. 14

HER'MES Rom. 16. 14

HER-MOG'E-NES. 2 Tim. 1. 15.

HER'MON, sacred mountain as seat of an old sanctuary Deut. 3. 9.

HER'OD Matt. 2. 1.

HE-RO'DI-AS Matt. 14. 3, 6

HE-RO'DI-ON Rom. 16. 11.

HE'SED, kindness 1 Kings 4. 10

HESH'BON *Hushân* Num. 21. 25.

HESH'MON, fatness. Josh. 15. 27

HES'RON intrenched. See *Hezron*

HETH T.A. *Hatti*, *Hatta*; Eg. *Kheta* Gen. 10. 15

HETH'LON, enclosure Now *Heitela* N.E. of Tripoli Ezek. 47. 1.

HE-ZE'KI See *Hezekiah* 1 Chron. 8. 17

HE-ZE-KI'AH, Jah is strength 2 Ki. 16. 20

HEZ'ION, vision 1 Kings 15. 18

HEZ'IR, wild boar 1 Chron. 24. 15.

HEZ'RAI, or HEZRO, enclosed, fortified 2 Sam. 23. 35

HEZ'RON, enclosed Exod. 6. 14.

HID'DAI 2 Sam. 23. 30 The *n* in Chron. is *Heres*, q.v.

HID'DE-KEL, the Tigris Sumerian *Idigna*, Bu *Idiglat*. Now *Dijleh* Gen. 2. 14

HIEL, God liveth = *Jehiel* 1 Kings 16. 34

HI-E-RAP'O-LIS sacred city Col. 4. 13.

HI'LEN = *Holon* 1 Chron. 6. 58

HIL-KI'AH, portion of Jah, or my portions Jah 2 Kings 18. 26

HIL'LEL, praising Judg. 12. 13.

HIN'NOM, wailing Josh. 15. 8

HI'RAH, noble. Gen. 38. 1

HI'RAM, noble *Hiromu*. 1 Kings 7. 40 seems more correct, *cf.* An *Hocamma* 1 Kings 5. 1 *Huram* might = *Ahiram*, q.v.

HIT'TITE, man of *Heth*, q.v. Gen. 25. 9

HI'VITES, village people Gen. 10. 17.

HIZ-KI'AH. See *Hezekiah* Zeph.

HIZ-KI'JAH. 1 Chron. 3. Neh. 10. 17.

HO'BAB, serpent Ar *hubâb* Num. 10. 29

HO'BAH, hiding-place T.A. *Ubi*, Eg. *Hba* Gen. 14. 15; Judith 15. 4 Now *Hôba*, N. of Damascus

HOD, glory of Jah 1 Chron. 7. 37

HO-DA'IAH. 1 Chron. 3. 24, I give ye thanks to the Lord

HO-DAV'IAH 1 Chron. 5. 24.

HO'DESH (born at) the new moon. 1 Chron. 8. 9

HO'DEVAH Neh. 7. 43 See *Hodaviah*

HO-DI'AH 1 Chron. 4. 19. Glory of Jah

HO-DI'JAH Neh. 8. 7. Glory of Jah

HOG'LAH, partridge Num. 26. 11.

HO'HAM Josh. 10. 3.

HO'LON Now ruin *'Arâq-Hûlâ* *Cf.* T.A. *Halunnu* Josh. 15. 51

HO'MAM. See *Homam*. 1 Chron. 1. 39

HOPH'NI, strong of fist 1 Sam. 1. 3.

HOR, mountain Num. 20. 22

HO'RAM, elevation (?). Josh. 10. 33

HO'REB, desert Ex. 3. 1.

HO-REM', devoted to God. Josh. 19. 38.

HOR-HA-GID'GAD, cave of the cleft (?). But see *Gudgodah*. *Cf.* Deut. 10. 7. Num. 33. 32, 33.

HO'RI, cave-dweller. Gen. 36. 22

HOR'MAH, devoted or consecrated to God; utter destruction. Num. 14. 45

HO-RO-NA'IM, the two caves (*Horonan* of the Moabite Stone) Isa. 15. 5.

HOR'O-NITE, a man of Horonaim Neh. 2. 10.

HO'SAH, refuge. Josh. 19. 29

HO-SE'A, and Hoshea, deliverance. Hos. 1. 1

HO-SHA'IAH, the Lord is deliverance Jer. 42. 1.

HOSHAMA, the Lord heareth. 1 Chr. 3. 18. For *Jehoshama*.

HO-SHE'A, deliverance. An *Ausi'*. 2 Kings 15. 30

HO'THAM, seal. 1 Chron. 7. 32

HO'THAN *Hatham*, R.V. 1 Chr. 11. 44

HO'THIR See *Malhothi* 1 Chr. 25. 4

HUK'KOK, graven Now *Yâqûq*. Josh. 19. 34

HU'KOK scribe's error for *Helkath* 1 Chron. 6. 75

HUL, circle *Ard el-Hûleh* (?). Gen. 10. 23

HUL'DAH, mole, weasel 2 Kings 22. 14.

HUM'TAH, hazards Josh. 15. 54

HU'PHAM. Num. 26. 39.

HUP'PAH, canopy 1 Chron. 24. 13

HUP-PIM. 1 Chron. 7. 12. (= *Huppham*)

HUR, noble 1 Chron. 2. 19

HUR'AI, linen-weaver 1 Chron. 11. 32.

HU'RAM See *Hiram* 1 Chron. 8. 5

HU'RI See *Huram* 1 Chron. 5. 14

HUR'SHAH (?), haste 1 Chron. 4. 4 But *e.* 11, *Shuah*

HU'SHAI, hasting 2 Sam. 15. 32

HU'SHAM Gen. 36. 31

HU'SHATHITE, man of Hushah 2 Sa. 21. 18

HU'SHIM, hasting Gen. 46. 23

HUZ, strong An *Uzzan* *Cf.* Arab. god *'Uzz* Gen. 22. 21

HUZ'ZAB Not a proper name (Text corrupt). Nah. 2. 7

HY-MEN-E'US, nuptial song 1 Tim. 1. 20

I'BHAR, He (*i.e.* God) chooseth. 2 Sam. 5. 15.

IB'LEAM Eg. *Ibe'amu*; *cf.* Wady *Bi'Ceamh*, near *Genin* Judg. 1. 27

IB'NE-IAH, Jah buildeth 1 Chron.

IB-NI'JAH. 1 Chron. 9. 8.

I'BRI, Hebrew 1 Chron. 24. 27

IB'ZAN. Judg. 12. 8.

ICH'A-BOD, inglorious 1 Sam. 4. 21.

I-CO'NI-UM Acts 13. 51.

I-DA'LAH *Cf.* An *Ida'al*, Idalion in Cyprus. Josh. 19. 15

ID'BASH, honied 1 Chron. 4. 3.

IDDO Heb. *Iddô*, beloved (?). 1 Chr. 27. 21

ID'DO Heb. *'iddô*. 1 Kings 4. 14

I-DU-ME'A See *Edom* Isa. 34. 5, 6

I'GAL, (Jah) will redeem Num. 13. 7

IG-DAL'IAH, Jah is (*or* be) great Jer. 35. 4

I-GE-AL = *Igal* 1 Chron. 3. 22.

I'IM *Ge Aneim* = *Arcim*. Num. 33. 45 Ru *Beit Awâ*. Same place as next.

I'JE-ABA'RIM, ruins of Abarim Num. 21. 11

I'JON, a heap 1 Kings 15. 20 *Cf. Merj 'Ayyun*, plateau N. of Jordan valley.

IK'KESH, perverse. 2 Sam. 23 26.
I'LAI, high. 1 Chron. 11. 29.
IL-LY'RI-CUM. Rom 15. 19.
IM'LA. 2 Chron. 18. 7. } Fulness
IM'LAH. 1 Kings 22. 8. }
IM-MAN'U-EL, God with us. Isa 7. 14
IM'MER, eloquent. 1 Chron 9 12.
IM'NA, restrainer. 1 Chron 7 35.
IM'NAH, prosperity. 1 Chron. 7 30.
IM'RAH, quarrelsome (?). 1 Chron. 7 36.
IM'RI, promise (of Jah). 1 Chron. 9. 4.
IPH'E-DE-IAH, Jah frees. 1 Chron. 8. 25
IR, ass-foal. 1 Chron 7 12. But v 7, *Ire.*
I'RA, ass-foal (?). 2 Sam. 20. 26.
I'RAD, offspring. Gen. 4. 18.
I'RAM. An *Aaramme* (a king of Edom) Gen 36. 43 Perhaps same meaning as *Ire.*
I'RI, of the clans of the Ass Foal 1 Chron. 7. 7.
I-RI'JAH, the Lord seeth or provideth. Jer. 37. 14. Heb *Jir'iyah. Cf.* Gen. 22. 14.
IR-NA'HASH, city of Nahash 1 Chron. 4. 12.
I'RON. Now *Yarûn.* Josh. 19. 38.
IR'PE-EL, God healeth. Josh. 18. 27
IR-SHE'MESH, sun-city (= *Bethshemesh*). Josh 19. 41.
IRU. 1 Chron. 4. 15. Perhaps=*Ir*, ass-foal.
I'SAAC, he laugheth. Gen. 22. 2
I-SA'IAH, the Lord is salvation. Matt. 3 3; Isa 1 1.
IS'CAH, (object of) gazing; beauty. Gen. 11 29.
IS-CAR'I-OT, a man of Kerioth. Matt. 10. 4
ISH'BAH, praise. 1 Chron. 4. 17.
ISH'BAK An *mât Iashuqâa* (mentioned by Shalmaneser) Gen. 25. 2.
ISH'BI-BE-NOB' (Corrupt. Not a proper name.) 2 Sam 21. 16. See *Variorum Bible.*
ISH'BO-SHETH, man of the 'shameful,' *i.e.* Baal. Same as *Esh-baal.* 2 Sam. 2. 8.
I'SHI, my husband. Hos. 2 16.
ISH-I'AH 1 Chr. 7. 3. } Jah lendeth
ISH-I'JAH. Ezra 10 31. }
ISH'MA. 1 Chron. 4. 3.
ISH'MA-EL, God heareth. Gen 16. 11
ISH-MA'IAH, Jah heareth. 1 Chron 27. 19.
ISH'MERITE 1 Chron. 2. 17.
ISH'ME-RAI, Jah is keeper. 1 Chron. 8 18
ISH-OD, man of glory. 1 Chron 7. 18.
ISH'PAN 1 Chron. 8. 22.
ISH-TOB, men of Tob. 2 Sam. 10. 6.
ISH'U-AH. Gen. 16. 17. }
ISH'U-AI. 1 Chron. 7. 30. } Even, calm.
ISH'UI. 2 Sam. 14. 49. }
IS-MA'CHIAH, Jah supports. 2 Chron 31 13.
IS-MA'IAH, Jah hears. 1 Chron. 12. 4.
IS'PAH, smooth, bald. 1 Chron. 8 16
IS'RA-EL, God fighteth. Gen. 32. 28.
IS'SA-CHAR (sounds like 'hireling'). Gen. 30 18
IS-SHI'AH. See *Ishiah.* 1 Chron. 24 21.
I'SU-AH, same as *Ishuah.* 1 Chron. 7. 30.
I'SU-I, same as *Ishui.* Gen. 16. 17.
I'THAI, same as *Ittai.* 1 Chron. 11. 31
ITH'A-MAR. Short for Abithamar, father of a palm (or of Tamar); see *Jezer.* Heb *Itzre. Or cf.* Sabean royal name *Il'amara*, mentioned by Sargon. Exod. 6. 23.
ITH'I-EL, God is with me. Neh 11. 7.
ITH'MAH, orphanhood (?). 1 Chron. 11 46
ITH'NAN, strong; *or* a present. Josh. 15. 23.
ITH'RA, wealth; *or* preeminence. 2 Sa. 17 25
ITH'RAN (= *Ithra*). 1 Chron. 1. 41.
ITH'RE-AM, foremost of the people; *or* rich in kin. 2 Sam. 3. 5.
ITH'RITE, descendant of *Jether.* 2 Sa 23 38.
IT'TAH-KA'ZIN, bounds of the judge (*rather*, Eth-kazin). Josh. 19. 13.
IT'TAI, with Jah. 2 Sam. 15. 19.
I-TU-RÆ'A. See *Jetur.* Luke 3. 1.
I'VAH, ruins (?). Same as *Ava.* 2 Kn 18 34.
IZ'EHAR. See *Izhar.* Num 3. 19.
IZ-E-HA'RITES, of the family of Izhar. Num 3 27.
IZ'HAR, shining one; *or* fresh oil Exod 6. 18.
IZ-RAH'IAH, Jah beams forth. 1 Chr 7 3.
IZ'RA-HITE. See *Ezrahite.* 1 Chron 27. 8
IZ'RI, creation (of the Lord). 1 Chron 25. 11.

[The letter J in proper names of Hebrew origin ought, strictly speaking, to be pronounced as Y.]

JA'AKAN See *Akan.* Deut 10 6
JA-A-KO'BAH, Jacob's (?). See *Jacob.* 1 Chron. 4. 36.
JA'A-LA, a wild goat (fem. form of Jael Neh. 7 58.
JA'ALAH (= *Jaala*). Ezra 2 56.
JA'A-LAM, wild goat; *or* youth. Gen 36 5.
JA-A-NAI, Jah answers. 1 Chron. 5. 12.
JA'A-RE-O'RE-GIM, forests of the weavers. But see *Variorum Bible.* 2 Sam 21. 19.
JA'A-SAU, Jah makes (Q'ri, *Jaasai*. Ezra 10 37.
JA-A'SI-EL, God maketh. 1 Chron. 27 21.
JA'A-ZAN'IAH, Jah listens. 2 Kings 25 23.
JA'A-ZER, defence (?) Now *Sîr* in *Wâdy Sîr* Num. 21. 32
JA-A-ZI'AH, Jah comforts; *or* sets in safety 1 Chron. 24. 26.
JA-AZ'IEL See *Jaaziah* 1 Chron. 15 18
JA'BAL (perhaps of same origin as Abel). Gen 4. 20
JAB'BOK, pouring out. (*Wâdy Zerqa*) The name survives in *Yarmuk.* Gen 32 22
JAB'ESH, dry 1 Sam. 11 1
JA'BESH-GI'LEAD, Jabesh of Gilead. Judg 21 8
JA'BEZ. 1 Chron. 2 55
JA'BIN, he understands Josh 11 1
JAB'NE-EL, God makes to build. (Same place as *Jabneh.*) Josh 15 11.
JABNEH (= *Jamnia*, 1 Macc 4. 15; Now *Yebna*, W of *'Akka.* 2 Chron. 26 6
JA'CHAN, same as *Akan.* 1 Chron. 5. 13
JA'CHIN, he makes steadfast Gen. 46 10
JA'CHI-NITES, of the family of Jachin Num 26 12.
JA'COB, he taketh hold of the heel, *or* followeth after. Gen 25. 26 *Cf. Akkub.*
JA'DA, one that knoweth. 1 Chron. 2 28
JA'DAU Rather *Idlu* (*Jidlo*) Q'ri, *Jaddai. cf.* Palmyrene Jaddai, Jaddaeus). Ezra 10 43
JAD'DUA, much-knowing. Neh 10. 21.
JA'DON, (God is) one that judgeth. Neh. 3. 7.
JA'EL. See *Jaala.* Judg. 4. 17.
JA'GUR, sojourning-place. Josh. 15. 21.
JAH, in Biblical use, a synonym of Jahveh or *Jehovah.* Ps 68. 4 (Proper names prove that Jah was a divine title common to Babylonia and Syria.)
JA'HATH, (God) takes away (?). 1 Chr. 6 20.
JA'HAZ. Num. 21. 23. } Ravine (?).
JA-HA'ZA. Josh 13 18. }
JA-HA'ZAH. Josh. 21 36 }
JA-HAZ'IAH, Jah seeth. Ezra 10. 15
JA'HA-ZI-EL', God seeth. Ezra 8 5.
JAH-DAI, (whom) Jah leads. 1 Chr 2. 47.
JAH'DIEL, God delights. 1 Chron 5. 24
JAH'DO, united. 1 Chron. 5. 14.
JAH'LE-EL, waiting for God (?). Gen. 46 14.
JAH-MAI, Jah protects. 1 Chron. 7 2.
JAH-ZAH. 1 Chron 6 78 (See *Jahaz.*)
JAH'ZE-EL, God apportioneth. Gen. 46. 24.
JAH-ZE'RAH Corrupt for *Ahuzzah.* The K (Neh. 11. 13) has Ahasai (short for Ahazziah). 1 Chron. 9. 12.
JAH-ZI'EL, (= *Jahzeel*). 1 Chron 7 13.
JA'IR, He (God) enlighteneth. Num. 32 41
JA-I'RUS = *Jair.* Mark 5 22.
JA'KAN See *Akan.* 1 Chron 1 42
JA'KEH, wary, pious. Prov. 30. 1.
JA'KIM, (God) will raise up. 1 Chron. 8 19.
JA'LON, a murmurer (?). *Moral*, rebel, *precedes.* 1 Chron 4. 17. Perhaps *Elon.*
JAM'BRES. Corrupt form of *Mamre* (Talmud). 2 Tim. 3 8
JAM'BRI (?) 1 Mace 9. 36. Perhaps corrupt for *Amorite.* Josephus: *Amorrus.*
JAMES See *Jacob* Mark 1. 19
JA'MIN, the right, *dexter*; good luck Gen. 46 10.
JAM'LECH, may (God) cause to reign! 1 Chron. 4. 34
JAM'NIA 1 Macc. 4 15. See *Jabneh.*
JAN'NA, perhaps = Johanna=*Johanan*, q v Luke 3 24
JAN'NES, (= Johanna (Talmud). See *Jannai.* 2 Tim 3. 8
JA-NO'AH. 2 Kings } Resting-place.
15 29. } Now *Yânûn*,
JA-NO'HAH. Josh. } S.E. of *Nablûs.*
16. 6
JA'NUM, slumber. *Beni Na'im*, E. of Hebron Josh 15 53
JA'PHETH, sounds like, May He (God) expand! Gen 5. 32. *Cf.* Gk. *Iapetos*
JA'PHI-A, far-shining. Josh. 10. 3
JAPH'LET, a deliverer 1 Chron. 7. 32.
JAPH-LE'TI, of the family of Japhlet Josh 16 3
JA'PHO, beauty. T A *Yapu*; Old Eg *Ipu* Now *Yâfâ*, Joppa. Josh. 19 46.
JA'RAH Corrupt for *Jehoaddah*, q v. 1 Chron. 9 42
JA'REB, may he be corrupted from *Pul.* in the Heb * Hos. 5. 13.
JA'RED *See Iradd.* Gen 5. 15
JARES'IAH, Jah planteth (*cf* An *êrêsh*, Ar. *'arasa*, to plant) 1 Chron 8 27.
JAR'HA *Cf* Bn *Jachwa*, and Jerohaun 1 Chron 2 31.

פ confused with ב, as often, ן with ו, as happens very frequently indeed, ל with ך which is not uncommon The transposition of בירב to ירב would be due to the effort to make the term significant Besides *Tarik* resembles the second half of *Sin-ahe-eriba* (or *-iriba*), Sennacherib

JA'RIB, contentious champion. 1 Chr. 4. 24.

JAR'MUTH, height. Josh. 15. 35.

JA-RO'AH, of the new moon. 1 Chron. 5. 14.

JA'SHEN, sleepy. Heb. has *Hashem*. 2 Sam. 23. 32.

JA'SHER, upright. Josh. 10. 13.

JA-SHO'BE-AM, he who rallies the people, *i.e.* the warfolk. 1 Chron. 12. 6. *Perhaps rather* the Uncle returneth or restoreth.

JA'SHUB, returning. Num. 26. 24.

JA-SHU'BI-LE'HEM. See *Encyclopædia Biblica*. 1 Chron. 4. 22.

JA'SI-EL. See *Jaasiel*. 1 Chron. 11. 47.

JA'SON. For Jesus, Joshua. 1 Macc. 8. 17. 2 Macc. 4. 7. Acts 17. 5.

JATH-NI'EL, God bestows. 1 Chr. 26. 2. *Cf.* Heb. *Nethaneel*.

JAT'TIR, roomy. *'Attir*, S. of Hebron. Josh. 15. 48.

JA'VAN, Ionia, the Ionians, also the Greeks, Greece. Dan. 8. 21. Homeric *Iaones*; Ass. *Iawan*. Gen. 10. 2.

JA'ZAR. 1 Macc. 5. 8. *Jaazer*.

JA'ZER. See *Jaazer*. Num. 32. 1.

JA'ZIZ, shining. 1 Chron. 27. 31.

JE-A'RIM, forests. Josh. 15. 10.

JE-AT'E-RAI, Jah leads. 1 Chron. 6. 21. But v. 41 reads *Ethni*.

JE-BER-E-CHI'AH, Jah will bless. Isa. 8. 2.

JE'BUS. Judg. 19. 10.

JE-BU'SI, a man of Jebus. Josh. 18. 28.

JE-BU'SITES, men of Jebus. Num. 13. 29.

JEC-A-MI'AH, may Jah raise up! 1 Chr. 3. 18.

JEC-HO-LI'AH. 2 Kings 15. 2. } Jah is

JEC-O-LI'AH. 2 Chron. 26. 3. } able.

JEC-O-NI'AH. See *Jehoiachin*. 1 Chr. 3. 16.

JE-DA'IAH, He thanketh Jah (*points*); or Jah threw (= founded). 1 Chron. 24. 7.

JE-DI'A-EL, known of God. 1 Chr. 7. 6.

JE-DI'DAH, beloved. 2 Kings 22. 1.

JED-I-DI'AH, beloved of Jah. 2 Sam. 12. 25.

JE-DU'THUN, appointed for praise. 1 Chron. 16. 42. Elsewhere called *Ethan*. Jeduthun is perhaps a corruption of *'al yede Ethan*, under the direction of Ethan. (*Lauerb.*)

JE-E'ZER. See *Abiezer*. Num. 26. 30.

JE'GAR-SA-HA-DU'THA, heap of witness. Gen. 31. 47.

JE-HAL'E-LEEL. 1 Chr. 4. 16. } He praises

JE-HAL'E-LEL. 2 Chr. 29. 12. } God.

JEH-DE'IAH, Jah delighteth. 1 Chron. 24. 20.

JE-HEZ'E-KEL, same as *Ezekiel*. 1 Chron. 24. 16.

JE-HI'AH, Jah liveth. 1 Chron. 15. 24.

JE-HI'EL, God liveth. 1 Chron. 15. 18.

JE-HI'E-LI, of the family of Jehiel. 1 Chron. 26. 21.

JE-HIZ-KI'AH, same as *Hezekiah*. 2 Chron. 28. 12.

JE-HO-AD'DAH (?), the Lord adorneth (?). Heb. *Jehoaddah*. 1 Chron. 8. 36. (? *points*; *cf. Adah*).

JE-HO-AD'DAN (?). 2 Kings 14. 2.

JE-HO'A-HAZ, the Lord taketh hold. 2 Kings 10. 35.

JE-HO'ASH, Jah gave. Arab. *cf.* Ass. Na[illegible]-hamm, Nebo gave me. 2 Kings 13. 25.

JE-HO-HA'NAN, the Lord is gracious, or Jah bestowed. 1 Chron. 26. 3.

JE-HOI'A-CHIN, the Lord maketh steadfast. 2 Kings 24. 6.

JE-HOI'A-DA, the Lord knoweth. 2 Sam. 8. 18.

JE-HOI'A-KIM, the Lord will raise up. 2 Kings 23. 34.

JE-HOI'A-RIB, the Lord will plead the cause. 1 Chron. 9. 10.

JE-HON'A-DAB. See *Jonadab*. 2 Kings 10. 15.

JE-HON'A-THAN, same as *Jonathan*. 1 Chron. 27. 25.

JE-HO'RAM, the Lord is exalted. 1 Kings 22. 50.

JE-HO-SHAB'E-ATH. 2 Chron. 22. 11. See *Jehosheba*.

JE-HOSH'A-PHAT, the Lord judgeth. 2 Sam. 8. 16.

JE-HOSH'E-BA, the Lord is an oath or covenant. 2 Kings 11. 2.

JE-HOSH'U-A. Num. 13. 16. } Same as

JE-HOSH'U-AH. 1 Chr. 7. 27. } *Joshua*.

JE-HO'VAH, sounds like He becometh. The proper spelling is Yahwah. Ex. 6. 3. The name is transcribed Ya-a-wa in a Bab. contract tablet which gives the names Gamar-ya-a-wa, Natanu-ya-a-wa, *i.e.* *Gemariah*, *Nethaniah*.

JE-HO'VAH-JI'REH, the Lord will see or provide. Gen. 22. 14.

JE-HO'VAH-NIS'SI, the Lord is my banner. Ex. 17. 15.

JE-HO'VAH-SHA'LOM, the Lord is peace. Judg. 6. 24.

JE-HO'VAH-SHAM'MAH, the Lord is there. Ezek. 48. 35, *marg.*

JE-HO'VAH-TSID-KE'NU, the Lord is our righteousness. Jer. 23. 6, *marg.*

JE-HOZ'A-BAD, the Lord bestowed. 1 Chron. 26. 4.

JE-HOZ'A-DAK, the Lord is righteous. 1 Chron. 6. 15.

JE'HU, Yah is He (= God). An. *Yaua*. 1 Kings 16. 12.

JE-HUB'BAH, or HUBBAH, beloved. 1 Chron. 7. 34.

JE-HU'CAL, the Lord is mighty. Jer. 37. 3.

JE'HUD, renown. *El-Jahudiyeh*, N. of Lydda. Josh. 19. 45.

JE-HU'DI, Jew. Jer. 36. 14.

JE-HU-DI'JAH, Jewess. 1 Chron. 4. 18.

JE'HUSH. 1 Chron. 8. 39. Same as *Jeush*.

JE-I'EL, God's gathering or store (?). 1 Chron. 5. 7.

JE-KAB'ZE-EL, God assembleth. Neh. 11. 25.

JEK-A-ME'AM, may He (*i.e.* Jah) set up the people. 1 Chron. 23. 19.

JEK-A-MI'AH, May Jah set up! 1 Chr. 2. 41.

JE-KU'THI-EL, God's ward (?). 1 Chr. 4. 18.

JE-MI'MA, dove (?). Job 42. 14.

JE-MU'EL. Gen. 46. 10. *Nemuel*, q.v.

JEPH'THA-E, the Gk. form of *Jephthah*. Heb. 11. 32.

JEPH'THAH, He opens the womb. Judg. 11. 2. Prob. shortened from *Jiphthah-el*, q.v.

JE-PHUN'NEH, room (or the way) is prepared for him (?). Num. 13. 6.

JE'RAH, the moon. 1 Chron. 1. 20.

JE-RAH'ME-EL, God hath mercy. 1 Chron. 2. 9.

JE'RED. See *Jared*. 1 Chron. 1. 2.

JER'E-MAI, dweller in the heights. Ezra 10. 33.

JER-E-MI'AH, Jah layeth the foundation. 2 Kings 23. 31, Jer. 1. 1.

JER-E-MI'AS } Matt. 16. 14, 2. 17.

JER'E-MY }

JER'E-MOTH. See *Jerimoth*. 1 Chron. 8. 14.

JE-RI'AH, founded by the Lord. 1 Chr. 23. 19.

JER'I-BAI, Jah pleadeth for him. 1 Chron. 11. 46.

JER'I-CHO, moon-city. Num. 22. 1.

JE-RI'EL, founded by God. 1 Chr. 7. 2.

JER'I-MOTH, high places. 1 Chron. 7. 7.

JE-RI'OTH, tent-curtains. 1 Chron. 2. 18.

JER-O-BO'AM, the kinsman (*i.e.* God) contendeth; or people's champion. 1 Kings 12. 20.

JE-RO'HAM, he is loved. 1 Sam. 1. 1.

JE-RUB'BA-AL, Baal contendeth, or Baal's champion. Judg. 6. 32.

JE-RUB'BE-SHETH, the Shameful contendeth (= *Jerubbaal*). 2 Sam. 11. 21.

JE-RU'EL, same as *Jeriel*. 2 Chron. 20. 16.

JE-RU'SA-LEM looks like, Foundation of peace. Perhaps, City of (the god) Salim. T.A. *Urusalim*. Ass. *Ursalimmu*. 2 Sam. 5. 6.

JE-RU'SHA. 2 Kings 15. 33. } Posses-

JE-RU'SHAH. 2 Chron. 27. 1. } sion.

JE-SA'IAH. See *Isaiah*. 1 Chron. 3. 21.

JE-SHA'IAH, same as *Isaiah*. 1 Chron. 25. 3.

JE-SHA'NAH, the old. *'Ain Sinia*, N. of Jerusalem. 2 Chron. 13. 19.

JESH-AR'E-LAH, Israel's (= *Asarelah*). 1 Chron. 25. 14.

JE-SHEB'E-AB, May the Father restore! 1 Chron. 24. 13.

JE'SHER, uprightness. 1 Chr. 2. 18.

JESH'I-MON, the waste, *i.e.* *Ghor el-Belqa*, N.E. of Dead Sea. 1 Sam. 23. 24.

JE-SHISH'AI, greybeard. 1 Chron. 5. 14.

JESH-O-HA-I'AH, Jah boweth down. 1 Chron. 4. 36.

JESH'U-A. See *Joshua*. Neh. 8. 17.

JESH'U-AH, the Lord is welfare (Heb. same as *Joshua*). 1 Chron. 24. 11.

JESH'U-RUN, the upright people (as opposed to *Jacob*, the crafty). Deut. 32. 15.

JE-SI'AH, same as *Ishiah*. 1 Chron. 12. 6.

JE-SIM'I-EL, God maketh. 1 Chron. 4. 36.

JES'SE, Jah's man (or servant). 1 Sam. 17. 12. Perhaps a shortened form of *Abishai*.

JES'U-I, same as *Ishui*. Num. 26. 44.

JES'U-ITES, of the family of Jesui. Num. 26. 44.

JES'U-RUN. Rather *Jeshurun*. Isa. 44. 2.

JE'SUS, same as *Jeshua* or *Joshua*. Matt. 1. 1; Heb. 4. 8.

JE'THER. Judg. 8. 20. } Preeminence.

JETH'RO. Ex. 3. 1. }

JE'THETH, tent-pin, metaph. for chief (?). Gen. 36. 40.

JETH'LAH, suspended. Josh. 19. 42.

JE'TUR, mountainous (= *Ituræa*, Luke 3. 1). Gen. 25. 15.

JE-U'EL (= *Joel*). 1 Chron. 9. 6.

JE'USH. *Cf.* *Ja'ûth*, an old Arabian god. Gen. 36. 5.

JE'UZ, counsellor. 1 Chron. 8. 10.

JEW. 2 Kings 16. 6.

JEW'RY, Judæa. Dan. 5. 13.

JEZ-A-NI'AH. See *Jaazaniah*. Jer. 40. 8.

JEZ'E-BEL. Altered from *Baal-Azbal* (?), a name found in a Phœn. insc. —*D. H. Müller* (?). 1 Kings 16. 31.

JE'ZER, creation (of the Lord). Gen. 46. 24.

JE-ZI'AH, Jah sprinkles. Heb. *Izziah*. Ezra 10. 25.

JE'ZI-EL. Should perhaps be pointed Jezziel, God sprinkles (or atoneth); *cf.* *Jeziah*. 1 Chron. 12. 3.

JEZ-LI'AH. 1 Chron. 8. 18. Corrupt for *Jeziel* (?).

JEZO'AR. *An error.* Kethîb, *Jizhâr*, Q're *and Zôhar.* 1 Chron. 4. 7.

JEZ-RAH'IAH, Jah appeareth. Neh. 12. 42.

JEZ'RE-EL, God soweth. Now *Zer'în.* Judg. 6. 33.

JIB'SAM, agreeable. 1 Chron. 7. 2.

JID'LAPH, dropping = prolific (*cf.* Num. 24. 7). Gen. 22 22.

JIM'NA, same as *Imnah.* Num. 26. 11.

JIM'NAH. Gen. 46 17.

JIPH'TAH. See *Jephthah.* Josh. 15. 43.

JIPH'THAH-EL, God openeth (the womb). Josh. 19. 14.

JO'AB, the Lord is a father. Perhaps = F. A. *A-ve-ab.* 2 Sam. 2. 13.

JO'AH, the Lord is a brother. 2 Kings 18. 18.

JO-A'HAZ. See *Jehoahaz.* 2 Chr. 34. 8.

JO-AN'NA Luke 3. 27. } Same as
JOAN'NAN. 1 Macc. 2. 2. } *Johanan.*

JO'ARIB. 1 Macc. 2. 1. Same as *Joiarib* and *Jehoiarib.*

JO'ASH, same as *Jehoash.* Judg. 6. 11.

JO'ASH (Heb. *Jo'ash*), Jah hasteth (?). 1 Chron. 7. 8.

JO'ATHAM. Matt. 1. 9. See *Jotham.*

JOB. Corrupt for *Jashub*, q.v. Gen. 46. 13.

JOB (Heb. *'Iyyôb.*) Arab. *'Ayyûb*; returning, penitent (?). Job 1. 1. Perhaps = F. A. *A-ia-ab.*

JO'BAB, jubilant (?). Gen. 10. 29.

JO-CHEB'ED, the Lord is glory. Ex. 6 20.

JO'ED, the Lord is witness Neh. 11. 7.

JO'EL, the Lord is God. 1 Sam. 8. 2.

JO-EL'AH. (Reading uncertain. Perhaps, *Jaala*, q.v.) 1 Chron. 12. 7.

JO-E'ZER, the Lord is help. 1 Chron. 12. 6.

JOG'BE-HAH, elevation. *El-G'beithah*, N W of *Ammân.* Num. 32. 35.

JOG'LI, exiled. Num 34. 22.

JO'HA Corrupted from *Joah* (?). 1 Chr. 8 16

JO-HA'NAN, the Lord graciously gave. 2 Kings 25. 23.

JOHN See *Johanan.*

JOI'A-DA, same as *Jehoiada.* Neh. 13 28

JOI'A-KIM, same as *Jehoiakim.* Neh 12 10.

JO-IA'RIB, same as *Jehoiarib.* Ezra 8 16

JOK'DEAM, people's hearth (?). Josh 15 56

JO'KIM, short for *Joiakim.* 1 Chron. 4. 22

JOK'ME-AM. } Same place. Now *Qui-*
JOK'NE-AM. } *mûn.* Josh. 12. 22; 1 Kings 4. 12.

JOK'SHAN, fowler. Gen. 25. 2.

JOK'TAN, small (?) Arab. *Qahṭân.* Gen. 10. 25

JOK'THE-EL, ended of God (An.); *or* see *Jekuthiel.* Josh. 15 38.

JO'NA See *Johanan.* John 1. 42.

JON'A-DAB, same as *Nedabiah.* 2 Sa. 13. 32

JO'NAH or JONAS, dove Jonah 1. 1.

JO'NAN See *Johanan.* Luke 3. 30.

JON'A-THAN, the Lord hath given. Judg. 18. 30

JO'NATH-E'LEM-RECHO'KIM. The dove of the far terebinths; prob first words of a song. Ps 56 (title).

JOP'PA See *Japho.* 2 Chron. 2. 16.

JO'RAH, autumn rain (= *Joreh*). Ezra 2. 18

JO'RAI, Jah teacheth. 1 Chron. 5. 13.

JO'RAM, the Lord is exalted. 2 Kings 8. 16

JOR'DAN, flowing down.* Gen. 13. 11

JO'RIM (another form of *Joram*). Luke 3. 29.

JOR'KO-AM. 1 Chron. 2. 44.

JO-SA'BAD, same as *Jehozabad* 1 Chr. 12. 4.

JO'SAPHAT (same as *Jehoshaphat*). Matt. 1. 8.

JO'SEDECH, Jehovah is righteous. Hag. 1. 12.

JO'SE. Luke 3. 29; } Same as *Joseph.*
JO'SES. Matt. 13. 55. }

JO'SEPH, short for *Josiphiah*, or *Joseph-el.*† Gen. 30. 21.

JO'SHAH. Perhaps=*Joshaviah.* 1 Chr. 4. 34.

JO'SHA-PHAT, same as *Jehoshaphat.* 1 Chron. 11. 43.

JO-SHAV'IAH (?), Jah aideth. 1 Chron 11. 46.

JOSH-BE-KA'SHAH, Rugged-home (*lit.* dwelling in hardness). 1 Chron. 25. 4.

JOSH'U-A, the Lord is welfare. Ex. 17. 13.

JO-SI'AH. 1 Kings 13. 2. } Jah heal-
JO-SI'AS. Matt. 1. 10. } eth.

JO-SIB'IAH, Jah causeth to dwell. 1 Chron. 4. 35.

JO-SIPH'IAH, Jah addeth. Ezra 8. 10.

JOT'BAH, good, pleasant spot. 2 Kings 21. 19.

JOT'BATH. (Same meaning as *Jotbah.*) Deut. 10. 7.

JO'THAM, the Lord is perfect. Judg. 9. 5.

JO-ZA'BAD, same as *Jehozabad.* 1 Chr. 12. 20.

JO-ZA'CHAR, the Lord hath remembered. 2 Kings 12 21

JO'ZA-DAK. See *Jehozadak.* Ezra 3. 2.

JU'BAL, sounds like 'hornblower.' Gen. 1. 21.

JU'CAL, same as *Jehucal.* Jer 38 1.

JUDA (the genitive case of *Judas*). Luke 3 30

JU'DAH. Gen. 29. 35 } Sounds like
JU'DAS. Matt. 1. 2. } 'praised.'

JU-DE'A Ezra 5 8.

JU'DITH, woman of Judah. Gen. 26 34

JU'LIA. Rom. 16. 15.

JU'LIUS Acts 27. 1.

JU'NIA Rom 16. 7.

JU'PITER, heaven-father (chief Roman god). Acts 14. 12, 13.

JU'SHAB-HE'SED, kindness is restored. 1 Chron. 3. 20.

JUS'TUS. Acts 1 23.

JUT'TAH *Yattu*, S. of Hebron *Perhaps* = 'city of Judah,' Luke 1. 39. Josh. 15. 55.

KAB'ZE-EL, God assembleth Josh. 15. 21.

KA'DESH. Gen. 14. 7. } Holy. Now
KA'DESH-BAR'-NE-A. } *'Ain Qudeis* or *Qadis*, in *Wâdy Qadis.*
Num. 32. 8

KAD'MI-EL, God's leading (?). Ezra 2 40

KAD'MO-NITES, men of the east Gen 15. 19.

KAL'LAI Perhaps = *Kelaiah.* Neh. 12. 20.

KA'NAH, place of reeds Eg *Ka'no* Now *Qâna*, S E of Tyre Josh. 19. 28.

KA'RE-AH, bald-head. Jer. 40. 8

KAR'KA-A, bottom, floor. Josh. 15. 3.

KAR'KOR, firm ground. Judg. 8. 10.

KAR'TAH, city. Josh. 21. 34.

KAR'TAN, double city. Josh. 21. 32.

KAT'TATH, small (?). See *Kitron.* Josh. 19. 15.

KE'DAR, blackness. Gen. 25. 13.

KE'DE-MAH, eastward. Gen. 25. 15.

KE-DE'MOTH, eastward districts. Josh. 21. 37.

KE'DESH. See *Kadesh.* Josh. 15 23.

KE-HE-LA'THAH, meeting-place. Num. 33. 22.

KE-I LAH, long ridge. Now *Kîlâ.* Josh. 15. 44. T. A. *Kelto.*

KE-LA'IAH, Jah is swift (?). Ezra 10. 23.

KE-LI'TA, dwarf. Ezra 10. 23.

KE-MU'EL, God's burning (?). Gen. 22 21.

KE'NAN. See *Cain.* 1 Chron. 1. 2.

KE'NATH, possession. Now *Qenawât.* Num. 32. 42.

KE'NAZ. *Cf.* An. *Qunaza*, leather belt. Josh. 15. 17.

KE'NE-ZITES. } Num. 32. 12.
KE'NIZ-ZITES. } Gen. 15. 19.

KE'NITE. Judg. 1 16.

KE'REN-HAP-PUCH', horn of eye-paint. Job 42. 14

KE'RI-OTH, group of towns or hamlets. Ru.: *el-Qaryatain*, S. of Hebron. Josh. 15. 25.

KE'ROS, the slay of a weaver's loom. Ezra 2. 44

KE-TU'RAH, incense. Gen. 25. 4.

KE-ZI'A, cassia. Job 42. 14.

KE'ZIZ, clipped. Josh. 18. 21.

KIB'ROTH-HAT-TA'A-VAH, graves of lust Num. 11. 34

KIB-ZA'IM, double gathering. Josh. 21. 22.

KID'RON, black, turbid. 2 Sam. 15. 23.

KI'NAH, smith's town (?). Josh. 15 22.

KIR, city. *Perhaps*=district of Cyrrhus in N. Syria. 2 Kings 16. 9.

KIR-HARA'SETH. } City on the
2 Kings 3 25 } hill (?).
KIR-HA-RE'SETH. } Isa. 16. 7.

KIR-HA'RESH Isa 16. 11. } Same as *Kir-*
KIR-HE'RES Jer. 48 31. } *hareseth.*

KIR-JA-THA'IM, double city. *Qurayyât*, S. of Mt. *Attârûs* (Moabite Stone, l. 14). Jer. 48. 1.

KI-RI'OTH, cities. (Moabite Stone, l. 13.) Amos 2. 2.

KIR'JATH, short for *Kirjath-jearim* Josh 18 28.

KIR'JA-THA'IM, double city. Same as *Kiriathaim.* Num. 32. 37.

KIR'JATH-AR'BA, city of four, Gen. 23. 2.

KIR'JATH-A'RIM, corrupt = *Kirjath-jearim* Ezra 2. 25

KIR'JATH-BA'AL, city of Baal. Josh. 15. 60.

KIR'JATH-HU'ZOTH, city of the steppes. Num. 22 39.

KIR'JATH-JE-A'RIM, city of woods. (Also called *Kirjath-baal*, *Baalah*, *Baale Judah* (2 Sam. 6 2), and *Jaar* (Ps. 132. 6, Heb.). Prob *Qaryat al-'Enab*, N W of Jerusalem.) Josh. 9 17

KIR'JATH-SAN'NAH, city of the law (?). Josh 15. 49

KIR'JATH-SEPH'ER, city of the scribe (*sopher* = Eg. *Thupar*).* Josh. 15 15.

KISH, lord (a Divine title; *cf.* Edomite king *Qaush-malak*, mentioned by Tiglath-pileser; and also the old Arabic god *Qais*) 1 Sam 9. 1, 3.

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* Comp Homer's *Iardanos*, a river in Crete, and Virgil's 'flaviorum rex Eridanus'

† *Joseph-el*, Eg. Isep-ir, is a Palestinian town in the Karnak list of Thothmes III. Earlier yet, *Jasup-ili* is found in a Babylonian contract tablet of circ. 2000 B.C., according to Pinches.

* It is called *Beth-Thapuri* in a papyrus known as 'The Travels of the Mohar' (*W. A. Muller*).

KI'SH(I). See *Kushaiah*. 1 Chron 6. 44.
KISH'ION, hardness. Josh 19. 20.
KI'SHON, river of the god Kish. Judg 5. 21.
KI'SON. *Kishon*. Ps. 83. 9.
KITH'LISH. Josh 15. 40.
KIT'RON, enclosed (?). Same as *Kattath*. Judg 1. 30.
KIT'TIM, same as *Cotton*. Gen 10. 4.
KO'A. An *Qutû* and *Qi*. See *Shoa*. Ezek 23. 23.
KO'HATH, blunt, dull. Gen. 46. 11.
KO-LA'IAH, voice of the Lord (?). Neh. 11. 7.
KO'RAH, baldness. Gen 36. 5.
KO'RA-HITE. 1 Chr 9. 19.
KOR'ATHITES. Num 26. 58. } Of the family of Korah.
KOR'HITES. Ex 6. 24.
KO'RE, same as *Korah*. 1 Chron 9. 19.
KOZ, thorn. Ezra 2. 61.
KU-SHA'IAH, bow of the Lord (?) (*Perhaps*, Jah is Kaush, Kosh, or *Kish*; a name like *Bealiah*, Jah is Baal). 1 Chron 15. 17.

LA-A-DAH. 1 Chron. 4. 21.
LA'A-DAN. 1 Chron 7. 26.
LA'BAN, white. (Name of a Bn. god). Deut. 1. 1.
LAC-E-DE-MO'NIANS. 1 Macc. 12. 5.
LA'CHISH. T.A. *Lakisu*. Now mound of *Tell el-Hesy* at *Umm el-Lakis*. Josh 10. 3.
LA'EL, God's. Num 3. 24. Perhaps short for *Eliel*.
LA'HAD. 1 Chron. 4. 2.
LA-HAI'ROI. See *Beer-lahai-roi*. Gen. 24. 62.
LAH'MAM. *Lahmas* is the better attested reading. Josh. 15. 40.
LAH'MI. Bethlehemite (?). 1 Chr. 20. 5.
LA'ISH, lion. Judg 18. 7.
LA'KUM (?). Heb *Lakkum*, G. *Dôlam*. Josh 19. 33.
LA'MECH. *Cf.* Bn. *Lamga*, servant (a title of the Moon-god). Gen 4. 18.
LA-O-DI-CE'A. Rev 1. 11.
LAP'I-DOTH, torches. Judg. 4. 4.
LA-SE'A. Acts 27. 8.
LA'SHA, a cleft. Gen. 10. 19.
LA-SHA'RON. (Not a name; see *Variorum Bible*.) Josh 12. 18.
LAS'THENES. 1 Macc 11. 31. [16. 20.
LAZ'A-RUS, same as *Eleazar*. Luke
LE'AH, wild cow (?). Gen 29. 16. Bn. *littu* (= *li'tu*).
LEB-A'NA. Neh 7. 48. } Moon.
LEBA'NAH. Ezra 2. 45.
LEB'A-NON, white. Deut. 3. 25.
LE-BA'OTH, lionesses. Josh 15. 32.
LEB-BÆ'US, a man of heart or courage. Matt 10. 3.
LE-BO'NAH, frankincense. Judg 21. 19.
LE-CAH. 1 Chron 4. 21.
LE-HA'BIM. See *Lubim*. Gen. 10. 13.
LE'HI, jaw-bone, crag. Judg. 15. 9.
LEM'U-EL. See *Lael*. Prov. 31. 1.
LE'SHEM. See *Laish*. Josh. 19. 47.
LE-TU'SHIM. Gen 25. 3.
LE-UM'MIM, peoples. (A tribal name in Sabæan inscriptions.) Gen 25. 3.
LE'VI. (A similar word means 'priest' in S. Arabic.) Gen 29. 34.
LE-VI'A-THAN, wreathed one (not really a proper name). Job 41. 1.
LIB'ER-TINES, name of the descendants of Jews taken to Rome as slaves, and afterwards emancipated. Acts 6. 9.
LIB'NAH, whiteness. Num 33. 20.
LIB'NI, white. Ex 6. 17.
LI'BY-A. Acts 2. 10.
LIK'HI, full of knowledge. 1 Chron 7. 19.
LI'NUS. 2 Tim 4. 21.
LO-AM'MI, not my people. Hos. 1. 9.
LOD. Lydda. Acts 9. 32. Now *Ludd*. 1 Chron 8. 12.
LO-DE-BAR, without pasture. 2 Sam 17. 27.
LO'IS. 2 Tim 1. 5.
LO-RU-HA'MAH, not pitied. Hos 1. 6, 8.
LOT, a covering. Gen 11. 27.
LO'TAN, a covering. Gen 36. 20.
LU'BIM = *Libyans*. 2 Chron 12. 3.
LU'CAS, or LUKE. Phile. 24. Col 4. 14.
LU'CI-FER, bringing light. Isa 14. 12.
LU'CIUS. Rom 16. 21.
LUD. (The Lydians; An. *Luddu*.) Gen 10. 22.
LU'DIM. Either the Lydians, or a people of N. E. Africa. Gen. 10. 13.
LU'HITH, smooth cliff (?). Isa. 15. 5.
LUKE. Col 4. 14.
LUZ, almond-tree. Eg. *Rut'a* (?). Gen 28. 19.
LYC-A-O'NI-A. Acts 14. 6, 11.
LYD'DA, same as Lod. Acts 9. 32.
LYD'I-A. Acts 16. 14.
LY-SA'NI-AS. Luke 3. 1.
LY'SIAS CLAU'DIUS. Acts 23. 26.
LYS'TRA. Acts 14. 6, 8.

MA-A-CHAH. Gen. 22. 24.
MA-A-CHA'THI, man of Maachah. Deut 3. 14.
MA'A-DAI. Ezra 10. 34.
MA'AD-IAH. Neh 12. 5. } Ornament of the Lord (Neh. 12. 17 points *Moadiah*).
MA'AI. *Perhaps*, Maazai. Neh. 12. 36.
MA'A-LEH-AC-RAB'BIM. Scorpion Rise. Josh 15. 3.
MA'A-RATH, treeless place. Josh 15. 59.
MA-A-SE'IAH. Neh 11. 5. } Work of
MA-AS'I-AI. 1 Chr. 9. 12. } the Lord.
MA'ATH. Luke 3. 26. = *Mahath*.
MA'AZ, passionate. 1 Chron 2. 27.
MA-AZ'IAH, comfort or refuge of Jah. Neh 10. 8.
MA-CE-DO'NI-A. Acts 16. 9.
MACH-BA'NAI, what is like my children (?).* 1 Chron. 12. 13.
MACH-BE'NAH.* 1 Chron 2. 49.
MA'CHI (?). Posh *Machir*. Num 13. 15.
MA'CHIR, sold. Gen 50. 23.
MACH'MAS. See *Michmash*. 1 Macc. 9. 73.
MACH-NAD'E-BAI, what is like a noble man (?).* Ezra 10. 40.
MACH-PE'LAH, doubling. Gen 23. 17.
MA'DAI, Media, the Medes (= *Māda*, inscr of Darius Hystaspes at *Behistun*. An. *Madāa*, Median). Gen 10. 2.
MA'DIAN. See *Midian*. Acts 7. 29.
MAD-MAN'NAH. Josh 15. 31.
MAD'MEN. Jer. 48. 2. } dunghill.
MAD-ME'NAH. Isa 10. 31.
MA'DON, strife. Josh 11. 1.
MAG'BISH, thick, *or* high. Ezra 2. 30.
MAG'DA-LA, tower. Prob *Al-Mejdel*, nr Tiberias (= *Migdal-el*). Matt 15. 39.

* Post-exilic names. With Machbanai point-ed *Machbannai* we may perhaps cf. such Bn names as *Mannu-ki-ili-abi* (Who is like the great God ?), as well as the Heb. *Michael*. We may further be inclined to see in the second element the term *bânu bânû*, which figures in so many Bn. and An. names and in phrases like *ilu bania* (the god who made me), *abu bānia* (the father who begot me). Then *Machbanai* (in spite of the points) may mean, Who is like my Maker? Possibly *Machbenah* is a corruption of the same name, and *Akbani* may father's brother (*akbani* or *ahbani*). Cf perhaps *Benaiah*.

MAG-DA-LE'NE, inhabitant of Magdala. Luke 8. 2.
MAG'DI-EL, bounty of God. Eg. *Māqatir*, 1 A. *Ma-ad-i-el* (?). Gen 36. 43.
MA'GED. 1 Macc 5. 36. (*Makal*, v. 26.)
MA'GOG. A Scythian people; *or* perhaps, part of Armenia. Gen. 10. 2.
MA'GOR-MIS'SA-BIB, fear round about. A play on *Pashur*. Jer. 20. 3.
MAG'PI-ASH (?). Corrupt for *Magbish* (?). Neh 10. 20.
MA'GUS, a magician (not a proper name). Acts 13. 6, 8.
MA'HA-LAH. 1 Chr. 7. 18. } Music
MA'HA-LI. Ex 6. 19. } (?) points).
MA-HA-LA'LEEL, praise of God. (Hebraized form of Bn. *Amel-Aruru*, Aruru's man.) Gen. 5. 12.
MA'HA-LATH, music *or* singing. Gen. 28. 9.
MA-HA-NA'IM, two camps. *Birket Mahneh*; or else *Mahneh*, further south. Gen 32. 2.
MA'HA-NEH-DAN, camp of Dan. Judg 18. 12.
MA'HA-RAI, Jah hastens (*cf.* Phn *Maharbaal*). 2 Sam. 23. 28.
MA'HATH. 1 Chron. 6. 35 (= *Ahimoth*).
MA'HA-VITE. (Corrupt. Read 'Mahanaimite.') 1 Chron. 11. 46.
MA-HA-ZI'OTH. See *Mallothi*. 1 Chr. 25. 4.
MA'HER-SHA'LAL-HASH'BAZ, swift of spoil, hasty of prey. Isa 8. 1, 3.
MAH'LAH. See *Mahalath*. Num. 26. 33.
MAH'LI. Num 3. 20. } Sickness.
MAH'LON. Ruth 1. 10.
MA'HOL, dance. 1 Kings 4. 31.
MA'KAZ. 1 Kings 4. 9.
MA'KED. 1 Macc. 5. 26. (= *Maqed*, v. 36).
MAK-HE'LOTH, places of assembly. Num 33. 25.
MAK-KE'DAH, place of shepherds (?). Eg. *Maqata*. Josh 10. 10.
MAK'TESH, the Mortar. Zeph. 1. 11.
MAL'A-CHI, messenger of the Lord, or my messenger. Mal 1. 1.
MAL'CHAM, their king (*i.e.* supreme god). Zeph 1. 5. See *Variorum Bible*.
MAL-CHI'AH. Jer 38. 6. } The Lord
MAL-CHI'JAH. 1 Chr. 24. 9. } is king.
MAL'CHI-EL. God is king (= T.A. *Milkili*). Gen. 46. 17.
MAL-CHI'RAM, high king. 1 Chr. 3. 18.
MAL-CHI-SHU'A, the King (*i.e.* God) is welfare. 1 Sam 14. 49.
MAL'CHUS, king. John 18. 10.
MA-LE'LE-EL. See *Mahalaleel*. Luke 3. 37.
MAL-LO'THI. I have spoken. 1 Chron 25. 4. The last six names of this verse, viz. Giddalti *we*-Romamti-ezer Joshbekashah Mallothi Hothir Mahazioth, are arranged as a sentence: 'I have magnified *and* extolled the Help of him who abides in hardship; I have spoken abundant visions.' This was perhaps designed, as the order of the names is different in *vv.* 24-31.)
MAL'LUCH, counsellor. 1 Chron. 6. 44.
MAM'MON, riches (not really a proper name). Matt. 6. 24.
MAM'RE, plump, sturdy (?). Gen 13. 18.
MAN'A-EN, Gk. of *Menahem*. Acts 13. 1.
MA-NA'HATH, rest. 1 Chron 8. 6.
MA-NA'HE-THITES. 1 Chron 2. 52.
MA-NAS'SEH, sounds like 'he who makes to forget.' Gen 41. 51.
MA-NAS'SES. See *Manasseh*. Matt 1. 10.
MA-NAS'SITES, people of Manasseh. Deut 4. 43.
MA-NO'AH, rest. Judg 13. 2.

MA'OCH, a breast-ornament. 1 Sam. 27. 2.
MA'ON, house, habitation. Now *Ma'in* Josh. 15. 55.
MA-O'NITES, people of Maon (*Ma'ûn*), an Edomite clan: but see *Variorum Bible*. Judg. 10. 12.
MA'RA. Ruth 1. 20. } Bitter, bitterness.
MA'RAH. Ex. 15. 23. }
MA-RA'LAH. Josh. 19. 11.
MAR'CUS or MARK. Col 4. 10; Acts 12. 12.
MA-RE'SHAH, at the head (= *Marisa*, 2 Macc. 12. 35. Now *Marâsh*). Josh. 15. 44.
MA'ROTH, bitterness. Micah 1. 12
MAR'SE-NA. Est. 1. 14.
MARS-HILL. See *Areopagus*. Acts 17. 22.
MAR'THA, lady (Aram.). Luke 10. 38, 40.
MA'RY. See *Miriam*. Matt 1. 16
MAS'ALOTH. 1 Macc. 9. 2
MASH. (Samaritan *Mesha*, G *Meshech*.) *Perhaps* Mt. Masius of Strabo and Ptolemy, N. of Nisibis. Gen. 10. 23. (According to Hommel, the part of Arabia adjoining Babylonia.)
MASH'AL (contracted form of *Mishcal*). 1 Chron. 6. 74
MAS'PHA, or *Massêpha*; *i e. Mizpah* or *Mizpeh*. 1 Macc. 3. 46.
MAS'RE-KAH, a sunny place (Ar.). Gen. 36. 36.
MAS'SA. An. *Mas'u*, a N. Arab. tribe. Gen. 25. 14.
MAS'SAH, trial. Ex. 17. 7.
MATHU'SALA. See *Methuselah* Luke 3. 37.
MAT'RED, a spear (Ar.). Gen. 36. 39.
MAT'RI, of the clan Meter (rams). 1 Sam. 10. 21.
MAT'TAN. 2 Kings 11. 18. } Gift
MAT-TA'NAH. Num 21. 18 }
MAT-TAN'IAH. 2 Kings 24 17 } Gift of the Lord.
MAT'TA-THA Luke 3. 31.
MAT-TA'THAH. Ezra 10. 33.
MAT-TA-THI'AS. Luke 3. 26 }
MAT'TE-NAI, short for *Mattaniah*. Ezra 10. 33
MAT'THAN. See *Mattan*. Matt 1 15.
MAT'THAT, gift (of the Lord). Luke 3. 24.
MATTH'EW (*or* Mattai, popular contraction of Mattaniah. Matt 9 9
MAT-THI'AS. See *Mattathias* Acts 1. 26.
MAT-TI-THI'AH, gift of the Lord. 1 Chron 9. 31.
MAZ-ZA'ROTH, the Hyades; *or* the signs of the zodiac. Job 38. 32
ME'AH, Heb. *ha-Meah*, the Hundred. Neh. 3 1.
ME-A'RAH, cave (a cavernous district E. of Zidon. Now *Mu'ar G'azzin*). Josh. 13. 4.
ME-BUN'NAI miswritten for *Sibbechai*, see *Variorum Bible*. 2 Sam. 23 27
ME-CHE'RA-THITE, man of Mecherah. 1 Chron. 11 36
ME'DABA See *Medeba*. 1 Macc 9 36
ME'DAD, water (= seed) of Dad or Hadad. Num. 11. 26.
ME'DAN, strife. Gen 25. 2
ME'DE-BA Prob misspelt in Heb, as the Moabite Stone has M-h-d-b-h (= *Mahdeba*). Now *Mâdebâ*, S. of Heshbon Num 21 30.
MEDES Dan 6. 8 } See *Madai*.
MEDIA. Dan. 8 20 }
ME'DIAN. See *Madai*. Dan. 5. 31.
ME-GID'DO Josh. 17 11 } Eg *Mâkeṭâu*, *Mâketha*; T A *Makida*, *Magiddu*; An *Magidû*, *Magadû* Now *Lejjûn* (= Lat *Legio*).
ME-GID'DON. Zech 12 11. }
ME-HE'TAB-EEL'. Neh. 6. 10 } God is a benefactor
ME-HE'TAB-EL'. Gen. 36. 39. }
ME-HI'DA. Ezra 2. 52.
ME'HIR, a price. 1 Chron 4. 11.
ME-HO'LA-THITE, a man of (Abel) Meholah. 1 Sam. 18. 19.
ME-HU-JA'EL, looks like 'stricken of God'; really a corruption of *Mahalaleel*. Gen 4. 18
ME-HU'MAN. Est 1 10.
ME-HU'NIMS. See *Maonites* 2 Chron 26 7.
ME-JAR'KON, yellow water. Josh. 19. 46.
ME-KO'NAH, stand, position. Neh 11 28
ME-LAT'IAH, Jah hath rescued. Neh. 3. 7.
MEL'CHI. Luke 3. 24. } See *Malchiah*.
MEL-CHI'AH. Jer. 21 1. }
MELCHI'SEDEC. See *Melchizedek*.
MEL'CHI-SHU'A, the King is welfare. 1 Sam. 14 49.
MEL-CHIZ'E-DEK, the King is righteousness, *or* King of righteousness Gen 14 18. (Zedek is my King.)
ME'LE-A. Luke 3 31.
ME'LECH, king 1 Chron. 8 35
MELI'CU. Neh. 12 14. (Error for *Malluch*, as in *v.* 2.)
MEL'I-TA. (port of) escape Acts 28. 1.
MEL'ZAR (not a proper name; see *Variorum Bible*). Dan. 1 11.
MEM'PHIS (Heb. *Moph*; elsewhere *Noph*; both from Eg *Mennonfe*, 'Fair Abode.' An. *Mimpi*; Gk *Memphis*. Ru. S of Old Cairo, on W bank of Nile.) Hos. 9. 6
ME-MU'CAN Est 1. 14.
MEN'A-HEM, comforter. 2 Kings 15.14.
ME'NAN. Luke 3 31.
MENI' Isa. 65. 11, *marg.* (God of Destiny = Arab. *Manât*.)
MEON'ENIM, enchanters Judg. 9 37.
ME-O-NO'THAI, my dwelling-places 1 Chron. 4. 14.
ME-PHA'ATH, high place (a name found in Sabean inscr.) Josh 13 18
ME-PHIB'O-SHETH (mistake of scribe for Meribosheth, 'Man of the Shame' = *Meribaal*). 2 Sam 9. 6.
ME'RAB, increase (?) 1 Sam 14. 49.
ME-RA'IAH, rebellion. Neh 12 12
ME-RA'IOTH, rebellions 1 Chron. 6. 6
MER-A'RI, bitter Gen 46. 11.
ME-RA-THA'IM, double rebellion (*Cf. Marratum*; Bn name for head of Persian Gulf.) Jer 50 21.
MER-CU'RI-US, name of Roman god. Acts 14. 12.
ME'RED, revolt. 1 Chron. 4. 17.
ME-RE'MOTH, elevations. Ezra 8 33.
ME'RES Est 1. 14
ME-RIB-BA'AL. Baal's champion (Judg. 6. 32). But read *Meri-baal*, Baal's man (= *Eshbaal*); or, perhaps, My lord is Baal (*Cf* Beel-mari, CIS i 111). G. correctly, Meribaal, Mareibaal; Pesh Marbeel; *cf* Merbalus 1 Chron 8. 34; 9 40
ME-RI'BAH. contention. Ex 17. 7.
ME-RO'DACH. (Mardug, Maruduk, god of Babylon; the sun of dawn and of spring. As a planet, Jupiter.) Jer 50. 2
MER'O-DACH-BAL'A-DAN Bn *Mardug-abla-iddina*, Merodach gave a son Isa. 39 1.
ME'ROM, a height. Josh. 11. 5, 7.
ME-RO'NO-THITE, man of Meronoth. 1 Chron. 27 30.
ME'ROZ Now *Marassas*, 4 m N W. of *Beisân*, or *Marûs*, S W. of lake *Hûleh* Judg. 5. 23
ME'SHA. Perhaps *Maishan* or *Mesene* at mouth of Tigris. Others think, An *Mash*, part of Syro-Arabian desert along Euphrates. Others, An. *Mas'u*; see *Massa*. Gen. 10. 30
ME'SHACH. Perhaps altered from Sheshach. Jer. 25 26 (a divine name?); or for Mi-sa-Aku, Who is what (the god) Aku is? See *Mishael*. Dan. 1. 7.
ME'SHECH. The Moschi, companion people of the Tibareni (*Tubal*), Herodotus (3. 94); An. *Mushku*. *Cf* *Mzchet* near Tiflis. Gen. 10. 2.
ME-SHE-LEM-IAH', Jah is a recompenser. 1 Chron. 9. 21. *Cf.* An. *Mushallim-Ninip*
ME-SHE-ZAB'EEL, God is a liberator. Neh. 3. 4
ME-SHIL-LE'MITH. 1 Chron. 9. 12. } Requital.
ME-SHIL-LE'MOTH. Neh. 11. 13. }
ME-SHUL'LAM, one devoted (to God) Ezra 8 16.
ME-SHUL-LE'METH, the same (name of woman). 2 Kings 21. 19.
ME-SO'BA-ITE. (Corrupt. *Perhaps*, 'of Zobah'.) 1 Chron. 11. 47
MES-O-PO-TA'MI-A, between the rivers. Gen. 24. 10.
MES-SI'AH, anointed.
MESSI'AS, the Gk form of *Messiah*.
ME'THEG-AM'MAH (not a proper name; see *Variorum Bible*). 2 Sam. 8. 1.
ME-THU'SA-EL, man (*i.e.* servant) of God Gen 4. 18
ME-THU'SE-LAH, looks like, 'javelin-man.' Really, adaptation of Bn *Mutu-Sharrabu*=Amel-Sin, '(The god) Sin's man' Gen. 5 21.
ME-U'NIM (*Maonites*.) Neh. 7. 52.
ME-ZA'HAB, water of gold. Gen. 36 39.
MI-A'MIN, at the right hand. Ezra 10 25.
MIB'HAR, the choice part. 1 Chron. 11. 38.
MIB'SAM, sweet scent. Gen. 25. 13.
MIB'ZAR, fortress 1 Chron. 1. 53
MI'CAH. Judg. 17 1. } Who is like the Lord? *Cf.* Bn. *Mannu-ki-Rammâni*, who is like Rimmon?
MI-CA'IAH 1 Kings 22 8 }
MI-CHA'IAH. 2 Chron. 17. 7. }
MIC'HA See *Micah*. 2 Sam. 9. 12.
MI'CHA-EL, who is like God? Dan. 10. 13.
MI'CHAH. See *Micah*. 1 Chron. 24. 24.
MI'CHAL, contraction of *Michael* (?). 1 Sam. 14 49.
MICHMAS Ezra 2 27. } Rather *Michmas*. *Mukhmâs*, N of *Jeba'*.
MICH'MASH 1 Sam 13 2. }
MICH'ME-THAH, lurking-place Josh. 17. 7.
MICH'RI. 1 Chron. 9. 8.
MID'DIN, extension Josh 15 61.
MID'I-AN, strife. Gen 25. 2, 4
MIG'DAL-EL, tower of God. See *Magdala* Josh 19. 38
MIG'DAL-GAD, tower of Gad Perhaps *el-Mejdel*, E. of Ascalon. Josh 15. 37.
MIG'DOL, tower *Tell es-Samût*, E of *Qantara*, on N E border of Egypt Exod. 14 2. T A. *Ma-ag-da-li*.
MIG'RON. 1 Sam. 14 2.
MI-JA'MIN = *Miamin* 1 Chron 24 9
MIK'LOTH, sticks. 1 Chron. 8 32.
MIK-NE'IAH, Jah's chattel. 1 Chron. 15 18.
MI'LA-LAI, Jah hath spoken. See *Amariah*. Neh 12 36
MIL'CAH, queen. Gen. 11 29.
MIL'COM, king (= *Molech*. 1 Kings 11 5
MI-LE'TUS Acts 20 15.

MIL'LO, rampart Judg 9 6

MIN'NI, (at the right hand 2 Chr 23 13

MIN'NI Part of Armenia Targ, Gen = Ar *Mannoo* Cf. modern Van Jer 51 27

MIN'NITH *Menee* or *Minhi*, E of Heshbon Others, *Minni* on pilgrim route Judg 11 33

MIPH'KAD, ordinance, *or* numbering Neh 3 31.

MIR'IAM, looks like 'bitterness' Perhaps 'Thou,' Arab and Targ *Maryama*, Gk *Mariamn*, *Marria* = Maria, Mary Ex 15 20.

MIR'MA, deceit 1 Chron 8 10

MIS'GAB, citadel Jer 48 1.

MI'SHA-EL, Who is what God is? Ex 6 22.

MI'SHAL, request Eg *Mish'ara* Josh 19 26.

MI'SHAM 1 Chron 8 12.

MI'SHE-AL, same as *Mishal* Josh 19 26

MISH'MA, obedience 1 Chron 1 30

MISH'MAN NAH, fat, or fertile, region 1 Chron 12 10

MISH'RA-ITES 1 Chron 2 53

MIS-PAR, number. A V *Mespar* Ezra 2 2

MIS-PE'RETH = *Maspar* Neh 7 7

MIS'RE-PHOTH-MA'IM, burnings of the waters, i e, melting words by the water "Jos Mch Josh 11 8

MITH'CAH, sweetness Num 33 28

MITH'NITE 1 Chron 11 43

MITH'RE-DA'TH, gift of Mithras = *Mithredates* Ezra 1 8

MIT-Y-LE'NE Acts 20 14.

MIZ'AR, smallness. Ps 42 6

MIZ'PAH Gen 31 49. = Place of

MIZ'PEH. Josh 15 38 = watch

MIZ'RA-IM Heb and Phn for Egypt T A *Mizri*, *Mizrimme*, *Mizraeans*, &c Am *Muzur*, *Mizri*, &c Gen 10 6

MIZ'ZAH Gen 36 13

MNA'SON Acts 21 16

MO'AB, looks like 'progeny of a father' Am *Ma'ab*, *Mo'ab*, *Ma'abai*, &c Gen 19 37.

MO-A-DI'AH, feast of Jah See *Maadai* Neh 12 17

MO'DIN 1 Macc 2 = Now *el-Medyeh* E of Lydda.

MO-LA'DAH, she who causeth birth. Rn of *Mo'ab*, S of Hebron Josh 15 26

MO'LECH, or MOLO'CH, king, *or* of heaven, *or* of his worshipping people Lev 18 21.

MO'LID, parent 1 Chron 2 29

MO-RAS'THITE, man of Moresheth-Gath Jer 26 18

MOR'DE-CAI, Merodach-Jah = Bn *Marduq-Ia* Est 2 5.

MO'REH sounds like 'teacher' Gen 12 6

MO-RE'SHETH-GATH, the possession of Gath Micah 1 14

MO'RIAH sounds like 'shown by the Lord' Gen 22 2.

MO'SE-RA, bound Deut 10 6. Heb, *le Moser*

MO'SE-ROTH, bonds Num 33 30

MO'SES sounds like 'he that draws out,' for it is probably as the Egyptian *Mes*, *Ms*, child Ex 2 10

MO'ZA, outgoing, source 1 Chron 2 46.

MO'ZAH Josh 18 26

MUP'PIM Corrupt for *Shef*, *p* = *Shupham*, *Shephupham*, hornet snake Gen 46 21

MUS'HI Ex 6 19

MYN'DUS 1 Macc 15 23.

MY'RA Acts 27 5.

MYS'IA Acts 16 7, 8

NAAM, pleasantness A Phn and Sabean name 1 Chron 4 15

NA'A-MAH, Probably *Naoma* seems to have been a title of *Tammuz* Isa 17 10 Cf

NA'A-MAN { also *Na'amia*, son of *Ammon* 2 Kings 5 1. } *Maadai*, king of Hirah

NA-AM'A-THITE, inhabitant of Naamah. Josh 15 41.

NA'A-MITES, of the family of Naaman. Num 26 40

NA'A-RAH, girl 1 Chron 4 5.

NA'A-RAN See next 1 Chron. 7 28

NA'A-RATH, girl But 8 *Naaran*. Josh 16 7

NA'ARAI 1 Chron 11 37 See *Naarah* But *Paarai*

NAASHON Ex 6 23 { Divine Cf. Sabean clan

NA-AS'SON Matt 1 4. }

NAH'SHON Num 1 7 Nahson

NA'BAL, fool 1 Sam 25 3

NA'BOTH, growth. 1 Kings 21 1

NA'CHON 2 Sam 6 6 *Nodan*.

NA'CHOR, snorter, grampus Am *nachora* Cf T A *Nachira* Josh 24 2

NA'DAB, nobly, liberal Exod 6 23.

NADABATHA 1 Macc 9 37 Vulgate *Nadaba*

NAG'GE. Luke 3 25.

NA'HA-LAL, Josh 21 35. } Drinking place Tahtah Now *Mukhalat*, W of Nazareth

NA'HAL LAL Josh 19 15.

NA'HA-LOL. Judg 1 30 }

NA'HA'LI-EL, valley of God Num 21 19

NA'HAM 1 Chron 4 19

NA-HA-MA'NI, repentant. Neh 7 7

NAHARAI 1 the same as *Nahari* 1 Chron 11 39

NA'HA-RI, snorter, 2 Sam 23 37 Heb *Nahrai*.

NA'HASH, serpent 1 Sam 11 1

NA'HATH, rest; *or* settlement Gen 36 13

NAH'BI, hidden Num 13 14

NA'HOR, See *Nachor* Gen 11 22

NA'HUM, comfort Neh 7 7

NA'IN, pleasant Luke 7 11.

NA'IOTH, habitations 1 Sam 19 18

NA'OMI, pleasant Ruth 1 19

NA'PHISH, multiplied, numerous Gen 25 15.

NAPH'TA-LI sounds like 'my strife' Gen 30 8

NAPH'TU'HIM altered from Eg *Ptoukh*, the north land, *i.e.* N Egypt Gen 10 13

NAR-CIS'SUS Rom 16 11

NA'SOR Rather *Asor*, *i.e.* *Hazor*. 1 Macc 11 67

NA'THAN, He hath given 2 Sam 5 14

NA-THAN'A-EL, God hath given. John 1 45.

NA'THAN-ME'LECH, the king God hath given 2 Kings 23 11.

NA'UM See *Nahum*. Luke 3 25

NAZA-RENE, man of Nazareth But see *Gomosar* Matt 2 23.

NAZ'A-RETH, watch, *or* branswood Matt 2 23

NE'AH, wandering Josh. 19 13.

NE-AP'O-LIS Acts 16 11

NE-AR'IAH servant of the Lord 1 Chron 3 22

NE'BAI, or NOBAI, fruit of Jah see Isa. 57 19 Neh 10 19.

NEBAIOTH (the same as *Nebaioth* 1 Chron 1 29

NE-BA'IOTH (The Nabataeans. An *Nabat'u* Gen 25 13

NE-BAL'LAT *Beit Nabala*, N E. of Lydda Neh 11 34

NE'BAT, God shines, *or* appears 1 Kings 11 26.

NE'BO, he that announceth (Babylonian god) Num 32 3

NE-BU-CHAD-NEZ'ZAR Bn *Nabû-kudurri-uṣur*, O Nebo, defend the boundary 2 Kings 24 1

NE-BU-SHAS'BAN Bn *Nabû-shezib-anni*, O Nebo, deliver me. Jer 39 13.

NE-BU-ZAR'A-DAN Bn *Nabû-zer-iddinn*, Nebo gave a seed 2 Kings 25 8.

NE'CHO An *Nikî* 2 Chron 35 20

NE-DAB'IAH, Jah is prince (or is Nadab) 1 Chron 3 18.

NE-HE-LA'MITE, man of Nehelam. Jer 29 24.

NE-HE-MI'AH, the Lord comforteth Ezra 2 2

NE'HUM Error for *Rehum* (10, 250, Neh 7 7

NE-HUSH'TA, overflow, abundance Cf An name *Nahash* 2 Kings 24 8 "An *nuushu* is 'abundance'"

NE-HUSH'TAN, brazen (Perhaps *Nuḫaḫtim* was an image of the serpent god of fertility and plenty, and Hezekiah's scornful wit changed the name so as to suggest 'thing of copper' 2 Kings 18 4

NE'IEL, God's mountain (?), *or* same as *Jeiel* Josh 19 27

NE'KEB, the pass Josh 19 33.

NE-KO'DA Ezra 2 48

NE-MU'EL, Perhaps 'God's rain'; comp Am *nama* But *Jemuel*, which looks like 'God's oath,' Aramaic Num 26 9

NE'PHEG, sprout. Exod 6 21.

NE'PHISH, refreshment 1 Chron. 5 19

NE-PHIS'HE-SIM, extension. (Should be *Nephusim* See Ezra 2 50, R.V.) Neh 7 52

NEPH'THA-LIM = *Naphtah* Rev 7 6

NEPH-TO'AH, opened (of spring) Zech 14 1 Now *Lifteh*, N W of Jerusalem Josh 15 9

NE-PHU'SIM, extension Ezra 2 50

NER, lamp. 1 Sam 14 50.

NE'REUS. Rom 16 15

NER'GAL, Lord of the Great City *i e* of Hades (Bn god of war, the chase, and the grave, tutelar deity of Cutha 2 Kings 17 30 Sn *Ner-ra-ad*

NER'GAL-SHA-RE'ZER Bn *Nergal-sharra-uṣur*, O Nergal, protect the king! Jer 39 3.

NE'RI, Jah is a lamp. Luke 3 27

NE-RI'AH The same *Cf.* An *Nêr-ilushumush-nêri*. Jer 32 12.

NE-THAN'E-EL, God hath given Num 1 8

NE-THAN'IAH, the Lord hath given. 2 Kings 25 23.

NETH'I-NIM, given or devoted 1 Chr. 9 2.

NE-TO'PHAH, trickling of balsam *Beit-Netifa* Ezra 2 22

NE-TO-PHA'THI, Neh 12 28 { Man of Netophah

NE-TO'PHA-THITE. } 2 Sam. 23 28

NE-ZI'AH, illustrious Ezra 2 54

NE-ZIB, set-up *Beit-Nuzib* Josh. 15 43

NIB'HAZ (= Mandean *Nah'az*, Lord of darkness) 2 Kings 17 31

NIB'SHAN, fruitful (?) Josh 15 62.

NI-CA'NOR Acts 6 5

NIC-O-DE'MUS John 3 1

NIC-O-LA'I-TANES, followers of Nicolas the Deacon. Rev. 2. 6.

NIC'O-LAS. Acts 6. 5.

NI-COP'O-LIS. Tit. 3. 12.

NI'GER, black Acts 13. 1.

NIM'RAH. Num 32. 3. } Limpid (water). (1) *Nimrîn*; (2) *Tell Nimrîn* at N.E. of Dead Sea.
NIM'RIM. Isa. 15. 6. }

NIM'ROD. (Bn. *Nârud* = *Nowrod* = *Nouruz*, a title of the god of fire.) Gen. 10. 8, 9.

NIM'SHI. 2 Kings 9. 2.

NIN'E-VEH. An. *Ninâ*, *Ninua*; T.A. *Ninâ*, *Nînâ*; ru. *Nebi Yûnus* and *Kuyunjik*, opposite Mosul. Gen. 10.11.

NIS'ROCH. Prob. corrupt form of Nasok, *i.e.* the An. god *Nusku*. 2 Kings 19. 37. (So Halévy.)

NO, city (*i.e.* the Egyptian Thebes). (= *Nô Amon*, Nah. 3. 8; An. *Nâ*; Gk. *Diospolis*.) Jer. 46. 25.

NO-AD'IAH, the Lord meeteth. Neh. 6. 14.

NO'AH, rest. Gen. 5 29

NO'AH, wandering (?). Num. 26. 33

NOB, high place. 1 Sam. 21 1.

NO'BAH, a barking (?). Num. 32 42.

NOD (sounds like 'wandering'). Old Sn. town *A-nâtu*, An. *Nâdu* (water-skin). Gen. 4 16. (Hommel.)

NO'DAB. 1 Chron. 5. 19.

NO'E, same as Noah Matt. 24. 37.

NO'GAH, sunshine. 1 Chron. 3. 7.

NO'HAH, rest. 1 Chron. 8. 2.

NON (the same as *Nun*) 1 Chron. 7. 27

NOPH, *i.e.* Memphis. Isa. 19. 13.

NO'PHAH. Num 21. 30.

NUME'NIUS (= Heb *Hoteah*). 1 Macc 12. 16.

NUN, fish. Ex. 33. 11.

NYM'PHAS, short for *Nymphodorus*. Col. 4. 15.

O-BA-DI'AH, worshipper of Jah. 1 Kings 18. 3.

O'BAL, stout (?). *Cf.* Arabian tribe Abil. Gen. 10. 28

O'BED, a worshipper (of the Lord). Ruth 4. 17.

O'BED-E'DOM, worshipper of (the god?) Edom. 2 Sam 6 10.

O'BIL, camel-driver. 1 Chron. 27 30.

O'BOTH, water-skins. Num 21. 10.

OC'RAN, disturbed. Num. 1. 13.

O'DED, (Jah) sets up again 2 Chron. 28. 9.

ODONAR'KES. R.V. *Odomera*. 1 Macc. 9. 66

OG. Num. 21 33.

O'HAD, united (?). See *Ehi*. Gen 46. 10.

O'HEL, sacred tent. 1 Chron 3 20. (*Occurs in Phn. and Sabean names.*)

O'LIVES, Mount of. Zech. 14. 4.

O'LI-VET. 2 Sam 15. 30.

OLYM'PAS (= *Olympodorus*). Rom. 16. 15

O'MAR, eloquent (?). Gen. 36 11.

OM'RI Micah 6. 16 Perhaps related to Ar. '*Amr*, and Heb *Amram*

ON, obelisk (*i.e.* Heliopolis). Eg *Au*, *Annu*; An *Una* Called *Bethshemesh*, Jer. 43. 13. Gen. 41 45

O'NAM, strong Gen. 36. 23

O'NAN, strong. Gen 38 4.

O-NE'SI-MUS. Col. 1. 9

ON-E-SIPH'O-RUS 2 Tim. 1. 16.

ONIA'RES (corrupt: see R V.). 1 Macc 12 19

O'NO. *Kefr 'Ânâ*, N W. of Lydda. 1 Chron. 8. 12.

O'PHEL, a hill. 2 Chron 27. 3

O'PHIR. (Prob. on E. coast of Arabia, as reference implies. According to Glaser, opposite coast of Elam was anciently called *Amr*. Others think of African side of Red Sea, *Sofâla*, or *Somâli* land; others, of *Abhira* at mouth of Indus.) Gen. 10. 29.

OPH'NI. Josh. 18 24.

OPH'RAH, fawn. Judg. 6. 11.

O'REB, raven. Judg. 7. 25

O'REN, pine-tree. 1 Chron. 2. 25.

O-RI'ON (a constellation). Job 9 9.

OR'NAN 1 Chron. 21 15.

OR'PAH, back (*i.e.* departure?). Ruth 1. 4

ORTHO'SIAS 1 Macc 15 37.

O'SEE, or O-SE'E. See *Ho ea*. Rom. 9. 25.

O'SHEA. See *Hoshea*. Num 13. 8

OTH'NI, furnace (of Jah). See *Othniel*. 1 Chron. 26. 7.

OTH'NI-EL, oven (or furnace) of God Josh. 15. 17. *Cf.* An. *utûnu*, oven; from Sn. UDUN. Or perhaps Ar. *'utnu*, stifling heat. Final *m* and *n* are sometimes interchanged.) See Gen 15. 17.

O'ZEM. 1 Chron. 2 15.

O-ZI'AS. See *Uzziah* Matt 1. 8.

OZ'NI, ear (of the Lord). Num 26. 16.

PA'A-RAI. Variant of *Naarai*. 2 Sa 23 35.

PAD'AN-A'RAM, cultivated district of Aram (Called 'field of Aram,' Hos. 12. 12. Lagarde compared *Paddânâ*, a village near Harran. Perhaps = the *Patiana* of the An. inscrr.) Gen. 25 20.

PA'DON, deliverance. Ezra 2 44.

PA-GI'EL, whom God meets Num. 1 13.

PA'HATH-MOAB, pasha of Moab. Ezra 2. 6.

PA'I. See *Pau* 1 Chron. 1. 50

PA'LAL, judge Neh 3. 25.

PAL-ES-TI'NA (not the whole of Palestine, but the land of the Philistines. Eg. *Peresta*; An. *Palastu*, *Palastam*. Exod. 15. 14.

PAL'LU, distinguished. Exod. 6. 14.

PAL'TI (the Lord) is deliverance. Num. 13. 9.

PAL'TI-EL, God is deliverance. Num. 34. 26.

PAL'TITE, man of Pelet. 2 Sam. 23 26

PAM-PHYL'IA Acts 2 10.

PA'PHOS. Acts 13 6.

PA'RAH, heifer. Rn. *Fîrah* in *Wâdy Fîrah*. Josh. 18. 23.

PA'RAN, *perhaps*, cave-district. *Cf. Fîrân*, *Farrân*, Arab. tribal names in Sinaitic inscriptions. Gen 21. 21.

PAR'BAR (not a proper name; see *Variorum Bible*). 1 Chron. 26 18.

PAR-MASH'TA. Est. 9. 9.

PAR'ME-NAS. Acts 6 5.

PAR'NACH, splendid (= Persian *Phurnaces*). Num. 34. 25.

PA'ROSH, flea. An. *Parshu'û*. Ezra 2 3.

PAR-SHAN-DA'THA Est. 9. 7.

PAR'THIANS. Acts 2 9.

PA-RU'AH. 1 Kings 4 17.

PAR-VA'IM (Perhaps *Farra*, a place in Yemen, with ancient gold-workings. —*Sprenger*.) 2 Chron. 3. 6.

PA'SACH 1 Chron 7. 33.

PAS-DAM'MIM 1 Chron. 11. 13. ‖ *Ephes-dammim*

PA'SE-AH, lame. 1 Chron 4. 12.

PAS'HUR. (An ironical derivation from *pahad*, fear, and *sahar*, to surround, is suggested in *c* 3. See *Magor-missabib*.) Jer. 20. 1.

PA'TA-RA. Acts 21 1.

PATH'ROS. Eg. *pa-to-res*, the South land; An. *Paturisi*; name for Upper Egypt. Isa. 11. 11.

PATHRU'SIM, men of Pathros. Gen. 10. 14.

PAT'MOS Rev. 1 9.

PAT'RO-BAS. Rom. 16. 14.

PA'U, a cleft (?). (G. *Peor*.) Gen. 36 39.

PAUL. Acts 13 9.

PE-DAH'EL, God hath delivered. Num. 34 28.

PE-DAH'ZUR, the rock (*i.e.* God) hath delivered. Num. 1. 10.

PE-DA'IAH, Jah hath delivered. 2 Ki. 23 36

PE'KAH, open-eyed; *or* short for Pekahiah An *Paqaha* 2 Kings 15 25.

PE-KAH'IAH, the Lord hath opened the eyes. 2 Kings 15. 22.

PE'KOD. A Bn people, the *Puqûdu* of the inscriptions. Jer 50. 21.

PE-LA'IAH, the Lord hath done wonderfully. 1 Chron. 3. 24.

PE-LAL'IAH, the Lord hath judged. Neh. 11. 12.

PE-LAT'IAH, the Lord hath delivered. 1 Chron. 3. 21.

PE'LEG, division, *or* stream. Gen. 10. 25.

PE'LET, deliverance. 1 Chron. 2. 47.

PE'LETH, swiftness (?). Num. 16. 1.

PE'LETH-ITES. Prob. a name of Philistines. 2 Sam 8. 18

PE-LO'NITE Error for *Paltite*, q.v. 1 Chron. 11. 27.

PE-NI'EL, face of God. Gen. 32. 30.

PE-NIN'NAH, coral. 1 Sam. 1 2

PENTECOST, fiftieth (day). Acts 2. 1.

PE-NU'EL. Eg *Penu'aru*. See *Peniel*. Gen 32. 31.

PE'OR, chasm. Num. 23 28

PE-RA'ZIM (Mount), breaches. Isa. 28 21.

PE'RESH. 1 Chron. 7. 16.

PE'REZ. 1 Chron. 27. 3.

PE'REZ-UZ'ZA. 1 Chron. 13. 11. } Breach of Uzza or Uzzah.
PE'REZ-UZ'ZAH. 2 Sam. 6. 8. }

PER'GA. Acts 13. 13.

PER'GA-MOS, citadel. Rev. 2. 12.

PE-RI'DA, corn. Neh. 7 57.

PE-RIZ'ZITES, those who dwell in unwalled villages. Gen 15 20.

PERSEUS 1 Macc 8 5.

PER'SIA, Heb. *Pâras*, O.P. *Pârsa* modern *Pârs*, or *Fârs*. 2 Chron 36 20.

PER'SIS. Rom. 16. 12

PER'UDA. Ezra 2. 55 Same as *Perida*.

PE'TER, a rock. Matt. 1 18.

PE-THAH'IAH, the Lord hath opened. 1 Chron. 24. 16.

PE'THOR. An. *Patru*. Num. 22. 5.

PE-THU'EL(?). Perhaps error for *Methuel*, man of God. Joel 1. 1. Versions: *Bethuel*.

PE-UL'THAI, the Lord's recompence. 1 Chron. 26 5

PHA'LEC. See *Peleg*. Luke 3. 35.

PHAL'LU. See *Pallu*. Gen. 46 9.

PHAL'TI. See *Palti*. 1 Sam. 25 44.

PHAL'TI-EL, God is deliverance. 2 Sa. 3 15

PHA-NU'EL. See *Peniel*. Luke 2. 36.

PHA'RA-OH, Eg. *per'ô*, Great House, 'The Court' An *Par'ô* Gen 12. 15.

PHAR'ATHONI, *i.e.* *Pirathonite*. 1 Macc. 9. 50.

PHA'RES. See *Perez* Matt 1. 3.

PHA'REZ. Heb. *Perez*, q.v. Gen 38. 29

PHA'ROSH. Ezra 8. 3. Same as *Parosh*.

PHAR'PAR, swirling. 2 Kings 5 12.

PHAR'ZITES, of the family of Perez. Num. 26. 20.

PHASE'AH. Neh 7 51 Same as *Paseah*.

PHASE'LIS 1 Macc. 15 23

PHAS'IRON 1 Macc 9 66
PHE'BE Rom 16 1.
PHE-NI'CE Acts 11 19.
PHI'CHOL Perhaps mighty, cf. Ar. ... Gen 21 32
PHIL-A-DEL'PHI-A Rev 1 11.
PHI-LE'MON Philem 1
PHI-LE'TUS 2 Tim 2 17
PHIL'IP John 1 44
PHI-LIP'PI Acts 16 12
PHI-LIS'TIA Ps 60 8
PHI-LIS'TINES, the people of Philistia See Palestine 1 Sam 17. 1.
PHI-LOL'O-GUS Rom 16 15
PHIN'E-HAS, mouth (i.e. oracle) of Nehas (= Nahash, Nehushtan, the Brazen Serpent? Cf. Pi-the, a priestly name, temp. Herod the Great) Ex. 6 25
PHLE'GON, burning Rom 16 14
PHŒ'BE Rom 16 1
PHŒ-NI'CE. Acts 11 19
PHRYG'I-A Acts 16 6
PHU'RAH, branch Judg 7 10
PHUT Perhaps Heb. form of Egyptian ethnic name Punt. Gen 10. 6
PHU'VAH, madder (for dye), cf. Tola Gen 46 13
PHY-GEL'LUS 2 Tim 1 15
PI-BE'SETH Bubastis, i.e. dedicated to (the goddess) Bast Eg Pi-bast; ... Tell Basta Ezek. 30 17.
PI-HA-HI'ROTH entrance to the caves Exod 14 9.
PI'LATE Matt 27 2.
PIL'DASH Gen 22 22
PIL'E-HA, mill-stone (?); lump of figs (?) (A Palmyrene name) Neh 10 24
PIL'TAI See Pilatah. Neh 12 17.
PI'NON Gen 36 41. See Punon
PI'RAM, wild ass An pirâma Josh 10 3
PIR'A-THON Now Fer'ata Judg 12 15
PIR-A-THO'NITE, man of Pirathon Judg 12 13
PIS'GAH, cleft, cliff Num 21 20
PI-SID'I-A. Acts 13 14
PI'SON, Broadwater Gen 2. 11
PIS'PAH Perhaps Pispas — An pispisu, a species of bird 1 Chron 7. 38
PI'THOM, house of Tum (Eg god), Patumos (Herodotus); in Tell el-Maskhûta. Exod 1 11.
PI'THON 1 Chron 8 35
PLEIADES Job 9 9
PO-CHE'RETH-HAZZEBAIM R V, gazelle-snarer. Ezra 2 57.
PON'TI-US Matt 27 2.
PON'TUS, country by the sea Acts 2 9
PO'RA-THA Est 9 8
POR'CI-US FES'TUS Acts 24 27
POT'I-PHAR Gen 37 36 } Belonging to Ra (the Eg sun-god)
PO-TI'PHE-RAH Gen 41 45 } or, the gift of Ra, Eg Pa-ti-pa-Ra
PRÆ-TO'RI-UM the headquarters of the Roman military governor Mark 15 16
PRIS'CA 2 Tim 4 19
PRIS-CIL'LA Rom 16 3.
PROCH'O-RUS Acts 6 5
PTOL-E-MA'IS Acts 21. 7
PTOL-E-MEE 1 Macc 3 38
PU'A Num 26 23 } See Phuvah.
PU'AH Judg 10 1 }
PUB'LI-US Acts 28 7
PU'DENS 2 Tim 4 21
PU'HITES or PU'THITES 1 Chr 2 53
PUL (? Pul Pûlu of Ptolemy's Canon (the Bab name of Tiglath-pileser) 2 Kings 15 19
PU'NITES, of the clan of Puah or Puvah Num 26 23.
PU'NON, or PINON Now Kal'at Fenan. Num 33 42
PUR, lot Est 3 7.
PU'RIM, lots. Est 9 26
PUT See Phut 1 Chron 1. 8
PU-TE'O-LI Acts 28. 13.
PU'TI-EL, belonging to God (or gift of El sem-Egyptian) Exod 6 25

QUAR'TUS Rom 16. 23

RA'A-MAH Name occurs in Sabæan inscriptions. The Ramanitæ of Strabo Gen 10. 7
RA-AM-I'AH, thunder of Jah Neh 7. 7 Reelaiah
RA-AM'SES See Rameses Ex 1 11.
RAB'BAH 2 Sam 11 1 (Great city)
RAB'BATH Deut.3.11 (Now Ammân)
RAB'BITH great town Josh 19 20
RAB'MAG, chief of the magians or learned men Jer 39 3
RAB'SA-RIS, chief of the eunuchs 2 Kings 18 17
RAB'SHA-KEH, chief officer 2 Kings 18 17.
RA'CHAB. See Rahab Matt 1 5
RA'CHAL, traffic 1 Sam 30 29
RA'CHEL, ewe Gen 29 6
RAD'DAI, Jah subdueth 1 Chron 2 14
RA'GAU See Reu Luke 3 35.
RA-GU'EL See Reuel. Num 10 29
RA'HAB, arrogance, fury (?) (As name of Egypt Rahab originally denoted a mythical sea monster; cf. Job 9 13; 26 12 Ps 89 10, Isa 51 9
RA'HAB Father, Rachab (perhaps, (God) is an enlarger) Josh 2 1
RA'HAM, womb, tenderness. Perhaps, Jah ... 1 Chron 2 44
RA'HEL, same as Rachel Jer 31 15.
RA'KEM, parti-coloured 1 Chron 7 16
RAK'KATH (a shore = Tiberias, Talmud) Josh 19 35
RAK'KON a shore district. Tell er-Reqqeit. N of Jaffa Josh 19 46
RAM, tall Ruth 4 19.
RA'MA Matt 2 18 }
RA'MAH Josh. 18 25 } Height
RA'MATH Josh. 19 8 }
RA-MA-THA'IM, the two heights, or the two quarters of the town of Ramah Cf 1 Macc 11 34 Now Beit-Rima, N of Tibneh
RA-MA-THA'IM-ZO'PHIM, Ramathaim of the Zophites 1 Sam 1 1
RA-MATH'EM = Ramathaim 1 Macc 11 34.
RA'MA-THITE, man of Ramah. 1 Chr 27 27
RA-MATH-LE'HI, height of Lehi Judg. 15 17
RA'MATH-MIZ'PEH, height of Mizpeh Josh 13 26
RAM'E-SES, from Eg Ra-messu, child of the sun-god Ra Gen. 47 11
RAM'IAH, the Lord is exalted. Ezra 10. 25
RA'MOTH, lofty places 1 Chron 6 73
RA'MOTH-GIL'EAD, heights of Gilead. 1 Kings 4 13
RA'PHA, a giant. 1 Chron 8 2.
RA'PHON = Raphana in Decapolis. 1 Macc 5 37
RA'PHU healed Num 13 9
RE-A'IA 1 Chron 5. 5 } The Lord
RE-A'IAH 1 Chron 4. 2 } hath seen
RE'BA. Num 31 8
RE-BEC'CA the Gk. form of Rebekah Rom 9 10
RE-BEK'AH a noose (?) Gen 22 23
RE'CHAB, horseman. 2 Sam 4 2
RE'CHA-BITES, descendants of Rechab Jer 35 2
RE'CHAH 1 Chron 4 12
RED SEA, Heb Yam Sûph, sea of sedge or weeds
RE-E-LA'IAH, trembling caused by the Lord Ezra 2 2
RE'GEM, friend of God 1 Chron. 2. 47
RE'GEM-ME'LECH, friend of the king i.e. of God Zech 7. 2.
RE-HAB-I'AH, the Lord enlargeth 1 Chron 23. 17
RE'HOB, broad space 2 Sam 8 3
RE-HO-BO'AM, the kinsman (God) enlargeth. 1 Kings 11 43.
RE-HO'BOTH, broad spaces Wâdy Ruhaibeh S W. of Beersheba Gen. 26 22.
RE'HUM, compassion Ezra 4 8
RE'I the Lord is a friend 1 Kings 1 8
RE'KEM (=Rakem). Num. 31 8
REM-A-LI'AH, Jah wove Isa 7. 1.
RE'METH, height Josh 19. 21.
REM'MON See Rimmon. Josh 19 7
REM'MON-METH'O-AR, Remmon that reacheth (See Variorum Bible) Josh. 19 13
REM'PHAN wrong reading of the Hebrew in a quotation from the Greek Version Acts 7 43 See Chiun.
RE-PHA'EL, God hath healed 1 Chr 26 7
RE'PHAH 1 Chron 7. 25.
REPH-A-I'AH, the Lord hath healed 1 Chron. 3 21
REPH'A-IM, giants. Gen 14 5.
REPH'I-DIM spread out (prob. of encamping) Exod 17 1.
RE'SEN, fountain head (from An resh êni), one of the quarters of Nineveh Gen 10 12
RE'SHEPH, flame (name of Phœn god). 1 Chron 7 25.
RE'U Same as Reuel. Gen 11 18
REU'BEN sounds like "behold a son!" Gen 29 32 Jacobs Lauroth, from Arab He assumes Syriac Rubil to be the earlier form Reubana is an old Egyptian name.
REU'EL, friend (or pasture?) of God Gen 36 4
REU'MAH, high Gen 22 24
RE'ZEPH An Rasappa Now Rusâfeh, between Palmyra and the Euphrates 2 Kings 19 12
RE-ZI'A Satisfaction 1 Chron 7 39
RE'ZIN, (Gk Raason=An Rasunnu royal grace?) 2 Kings 15 37.
RE'ZON prince 1 Kings 11 23
RHE'GI-UM Acts 28 13
RHE'SA (cf Gk Rhesa, for Rei, 1 Kings 1. 8) Luke 3. 27.
RHO'DA. Acts 12 13
RHO'DES. Acts 21 1.
RHODUS 1 Macc. 15 23
RI'BAI [for Yeribai], the Lord pleadeth the cause 2 Sam 23. 29
RIB'LAH Now Riblah on the Orontes, near Hamâh. Jer 39 5
RIM'MON, Thunderer (Aramean god, same as An Ramânu god of air and weather). Josh. 15 32
RIM'MON-PA'REZ, Rimmon of Perez Num 33. 19
RIN'NAH, a ringing cry. 1 Chron 4 20
RI'PHATH Gen. 10 3
RIS'SAH, breaking in pieces Num 33 21
RITH'MAH, broom bushes Num. 33 18
RIZ'PAH hot stone 2 Sam 3 7
ROBOAM Matt 1 7 See Rehoboam.
RO'GE-LIM, fullers 2 Sam 17. 27.
ROH'GAH 1 Chron 7 34

RO-MAM'TI-E'ZER, I celebrate God's help. 1 Chron. 25. 4.

ROME. Acts 28. 16.

ROSH, chief (also a Phn. name). Gen. 46. 21.

RU'FUS. Mark 15. 21.

RU-HA'MAH, pitied. Hos. 2. 1.

RU'MAH, high. (Perhaps = *Arumah*, Judg. 9. 41. Now *el-Orma*, near *Nablûs*.) 2 Kings 23. 36.

RUTH, friend. Matt. 1. 5.

SA-BE'ANS, people of Seba (1-a 45. 14), or of Sheba (Job 1. 15). Called *Sabu'* in their own recently collected inscriptions (= An *Saba'*; Arab id.)

SAB'TAH. (Perhaps *Sabâta*, chief town of *Hadhramaut*.) Gen. 10. 7.

SAB'TE-CHAH. (Perhaps Gk *Samydace*, on Arabian shore of Persian Gulf.) Gen. 10. 7.

SA'CAR, hire. 1 Chron. 11. 35.

SA'DOC. See *Zadok*. Matt. 1. 14.

SA'LA. Luke 3. 35.

SA'LAH, sprout (?). See *Methuselah*. Gen. 10. 24.

SAL'A-MIS. Acts 13. 5.

SA-LA'THI-EL. (Hebrew *Shealtiel*), I have asked of God. 1 Chron. 3. 17; Matt. 1. 12.

SAL'CAH. Nabatæan inscriptions, *Salkhad*. Now *Salkhat*. Josh. 12. 5.

SAL'CHAH (the same as *Salcah*). Deut. 3. 10.

SA'LEM, peace (?). See *Jerusalem*. Gen. 14. 18.

SA'LIM. John 3. 23.

SAL'LAI, elevated. (Perhaps *Gabbai*, *Sallai* represent a single name.) Neh. 11. 8.

SAL'LU, elevation. 1 Chron. 9. 7.

SALMA (the same as *Salmon*). 1 Chron. 2. 51.

SAL'MON. *Cf. Salmanu*, king of Moab (mentioned by Tiglath-pileser). Ruth 4. 20.

SAL-MO'NE. Acts 27. 7.

SA-LO'ME. See *Shelomith*. Mark 16. 1.

SA'LU. Num. 25. 14.

SA-MA'RI-A, Shemer's town; *or* watch-tower. Heb *Shômeron*, Aram *Shômerain*; An *Samerina*. Now *Sebastiyeh*. 1 Kings 13. 32.

SAM'GAR-NE'BO, be gracious, O Nebo. Jer. 39. 3.

SAM'LAH, garment. Gen. 36. 36.

SA'MOS. Acts 20. 15.

SA-MO-THRA'CI-A. Acts 16. 11.

SAMP'SAMES = *Samsun*, on coast of Asia Minor between Sinope and Trapezus. 1 Macc. 15. 23.

SAM'SON, Heb. *Shimshon*, little sun. Judg. 13. 24.

SAM'U-EL, name of God. *Cf. Shmu-Adda*, name of Rimmon (T.A.). 1 Sa. 1. 20.

SAN-BAL'LAT, the Moon-god gave (me) life (= Bn. *Sinuballit*). Neh. 2. 10.

SAN-SAN'NAH, palm-branch. Josh. 15. 31.

SAPH, threshold. 2 Sam. 21. 18.

SA'PHIR, beautiful (= *Saniflr*, E. of Ascalon). Micah 1. 11.

SAP-PHI'RA, beautiful, *or* sapphire. Acts 5. 1.

SA'RA. Heb 11. 11. } Queen = Bn.
SA'RAH. Gen. 17. 15. } *Sharrat*.

SA'RAI. Gen. 11. 29. Perhaps = *Seraiah*.

SAR'AMEL, prince of the people of God (not a proper name). See *Paremptus Apoer*. Perhaps *in Sarumel* was originally *in Jerusalem*, with a variant *in Israel*, or *vice versâ*). 1 Macc. 14. 28.

SA'RAPH. Heb serpent; but perhaps = An. *Sharrapu*, 'the name of Nergal in the West Country' (*i.e.* Syria). 1 Chron. 4. 22.

SAR'DIS. Rev. 1. 11.

SAR'DITES, men of the clan *Sered*. Num. 26. 26.

SA-REP'TA. See *Zarephath*. Luke 4. 26.

SAR'GON. An. *Sharrûnu*, mighty (Sargon's inscriptions play on the name, as though it meant *sharru kênu*, righteous or rightful king.) Isa. 20. 1.

SA-RID, survivor. Josh. 19. 10, 12.

SA'RON. See *Sharon*. Acts 9. 35.

SAR'SE-CHIM. Error for *Sa-sechip* = Bn *Shar-sakip*, the king casts down. *Cf. Nabû-sakip*, Nebo casts down. Jer. 39. 3.

SA'RUCH. See *Serug*. Luke 3. 35.

SA'TAN, adversary, accuser. 1 Chron. 21. 1.

SAUL (Hebrew *Shâûl*), asked for. Gen. 36. 37.

SAV'ARAN. A false reading. See *Paremptum Apoer*. 1 Macc. 6. 45. See *Avaran*.

SCE'VA. Acts 19. 14.

SCYTH'I-AN. Col. 3. 11.

SE'BA. People of Meroe - Ethiopia (Jos. *Ant.* 2. 10. 2). Now *Sennaar*. Gen. 10. 7.

SE'BAT. Bn. *Shabatu*. Zech. 1. 7.

SE-CA'CAH, thicket. Josh. 15. 61.

SE-CHU, place of watch. (G. *Shephi*.) 1 Sam. 19. 22.

SE-CUN'DUS. Acts 20. 4.

SE'GUB, high, safe. 1 Kings 16. 34.

SE'IR, hairy; *or* he-goat. Gen. 33. 14. T.A. *Shêra* (?).

SE'IR-ATH, she-goat. Judg. 3. 26.

SE'LA, crag. Isa. 16. 1.

SE'LA-HAM-MAH'LE-KOTH, the crag of division. 1 Sam. 23. 28.

SE'LED, leaper. 1 Chron. 2. 30.

SE-LEU'CI-A. Acts 13. 4.

SEM, *i.e. Shem*. Luke 3. 36.

SE-MACH'-IAH, the Lord upholdeth. 1 Chron. 26. 7.

SEME'-I. See *Shimei*. Luke 3. 26.

SE-NA'AH, thorn thicket (?). Ezra 2. 35.

SEN'EH, sharp crag (?). 1 Sam. 14. 4.

SENIR (the same as *Shenir*). 1 Chron. 5. 23.

SEN-NA-CHE'RIB, An. *Sin-aḫi-erba*, Sin (the Assyrian moon-god) gave many brothers. 2 Kings 18. 13.

SEN-U'AH. (R.V. Hassenuah); the hated (wife). Neh. 11. 9.

SE-O'RIM, barley. 1 Chron. 24. 8.

SE'PHAR. Ar *Zafâr*, *Isfar*, the ancient capital of the Himyarites, in *Hadhramaut*. Gen. 10. 30.

SE-PHA'RAD. Perhaps Sargon's *Shuparda*, in S.W. Media; *or* the O.P. *Çparda*, Sardis (?). Obad. 20.

SEPH-AR-VA'IM. (Prob. = *Sabara'in* of the Bn Chronicle, a Syrian town, and perhaps same as *Sibraim*, q.v.) 2 Kings 17. 24.

SE'RAH, spreading out, abundant. Gen. 46. 17.

SE-RA'IAH, Jah fighteth. 2 Sam. 8. 17.

SE'RED, stylus (?). Gen. 46. 14.

SER'GI-US PAU'LUS. Acts 13. 7.

SE'RON (?). 1 Macc. 3. 13.

SE'RUG, vine-tendril (?). Gen. 11. 20. (A town still so called, a day's journey N. of Harran.)

SETH, set, placed (Bn. *Shit*, a title of Merodach). Gen. 5. 3.

SE'THUR, covered. Num. 13. 13.

SHA-A-LAB'BIN. Josh. 19. 42. } Foxes.
SHA-AL'BIM. Judg. 1. 35. }

SHA-AL-BO'NITE, man of Shaalbin. Now *Selbit*. 2 Sam. 23. 32.

SHA'APH. 1 Chron. 2. 47.

SHA-A-RA'IM, two gates. See *Sharuhen*. 1 Chron. 4. 31.

SHA-ASH'GAZ. Est. 2. 14.

SHAB'BE-THAI, born on the sabbath. Ezra 10. 15.

SHACHI'IA, Jah hedges in. 1 Chron. 8. 10.

SHAD'DAI, A.V. Almighty. Gen. 17. 1. (Prob. Heb. *El shaddai* = Bn *Il sutmu* or *shadê*, God of Mountains).

SHAD'RACH. (Prob. alteration of Merodach.) Dan. 1. 7.

SHA'GE, wanderer. 1 Chron. 11. 34.

SHA-HA-RA'IM, the two dawns. 1 Chr. 8. 8.

SHA-HA-ZI'MAH, heights. Josh. 19. 22.

SHA'LEM. Gen. 33. 18. (Hardly a proper name. See *Paremptum Bibae*.)

SHA'LIM, region of foxes. *Beni-Sâlim*, near *Mitymnis*. 1 Sam. 9. 4.

SHA-LI'SHA. 1 Sam. 9. 4.

SHAL-LE'CHETH, tree-felling. 1 Chr. 26. 16.

SHAL'LUM, recompence. 2 Kings 15. 10.

SHAL'LUN (*Shallum*). Neh. 3. 15.

SHAL'MAI, or SAMLAI (Kri *Salmai*, as Neh. 7. 48). Ezra 2. 46.

SHAL'MAN, either short for *Shalmaneser*, or = *Salamanu*, king of Moab. See *Salmon*. Hos. 10. 14.

SHAL-MAN-E'SER, (the god) Shalman is chief. An *Salmânu-asharidu*. 2 Kings 17. 3.

SHA'MA, (God) hath heard. 1 Chron. 11. 44.

SHA-MAR'IAH, the Lord hath kept. 2 Chron. 11. 19.

SHA'MED (should be *Shemer*). 1 Chr. 8. 12.

SHA'MER. See *Shemer*. 1 Chron. 6. 46.

SHAM'GAR. Judg. 3. 31. *Cf. Samgar-Nebo*.

SHAM'HUTH. The ‖ has *Shammah*. 1 Chron. 27. 8.

SHA'MIR, thorns (gum Acacia). Judg. 10. 1, 2. Now *Sumra*.

SHAM'MA. 1 Chron. 7. 37. (See next entry.)

SHAM'MAH. Gen. 36. 13. }
SHAM'MAI. 1 Chr. 2. 28. } See
SHAM'MOTH. 1 Chr. 11. 27. } *Shimeah*.

SHAMMU'AH. 2 Sam. 5. 14. (Rather *Shammua*.) } Fame.
SHAM'MU'A. Num. 13. 4. }

SHAM'SHE-RAI. 1 Chron. 8. 26. Perhaps *Shemsarr* (the god), Shem is my prince; *cf.* Old Bn *Shamshi*, Shem is my father; *or* (2) *Shemsheberaia*, whom Jah let go. (An *mushsir*, of prisoners.)

SHA'PHAM. 1 Chron. 5. 12.

SHA'PHAN, hider, *i.e.* rock-rabbit. 2 Kings 22. 3.

SHA'PHAT, (the Lord) judges. Num. 13. 5.

SHA'PHER, beauty. Num. 33. 23.

SHA'RAI, the Lord sets free (?). Ezra 10. 40.

SHA-RA'IM, two gates. Bn *Sa'irah*, W. of *Beit Mirsim*. Josh. 15. 36.

SHA'RAR. 2 Sam. 23. 33. ‖ *Sacar*.

SHA-RE'ZER, O Nergal, protect the king. 2 Kings 19. 37.

SHA'RON, a plain. Cant. 2. 1; Acts 9. 35. (*Parêmptum Aoer*.)

SHA'RO-NITE, man of Sharon. 1 Chr. 27. 29.

SHA-RU'HEN, pleasant dwelling-place. (Also called *Shaaraim* and *Shilhim*; Eg *Sharuhen* or *Sharuhana*. Now *Tell Sheriah*, between Gaza and Beersheba.) Josh. 19. 6.

SHA'SHAI. Jah headsman (?). Ezra 10. 40.

SHA'SHAK. 1 Chron. 8. 14.

SHA'UL, asked for. Gen. 46. 10.

SHA'VEH, plain. Gen. 14. 5, 17.

SHAVEH KIR-IA-THAIM, plain of kiriathaim. Gen 14 5

SHAVSHA Corrupt for *Seraiah*, q v. 1 Chron 18 16

SHE'AL, request Ezra 10 29

SHE-AL'TI-EL, I have asked of God 1 Chron 3 17

SHE-AR-IAH, Jah reckoneth 1 Chron 8 38

SHE-AR-JA'SHUB, a remnant shall return Isa 7 3

SHEBA Gen 25 3; Josh 19 2

SHEBAH smooth Gen 26 33

SHE'BAM See *Sibmah* Num 32 3

SHE-BAN'IAH Neh 9 4 Perhaps an error for *Shebaniah*; *cf* Neh 12 3 with 12 14

SHEBARIM, breaches. Josh 7 5.

SHEBER, breach 1 Chron 2 48

SHEBNA Isa 36 3.

SHE-BU'EL, God's captive 1 Chron 23 16

SHECANIAH 1 Chron 24 11 } The Lord dwells

SHE-CHANIAH, 1 Chron 3 21 } near

SHE'CHEM, shoulder, or mountain ridge Gen 33 18

SHE'CHEMITES, men of Shechem Num. 26. 31.

SHE-DE'UR, Shaddai is fire. Num. 1 5

SHEHARIAH, seek Jah' (points) 1 Chron 8 26

SHE'LAH, request Gen 38 11

SHE'LA-NITES, of the family of Shelah Num 26 20

SHE-LEM'IAH, Jah repays Jer. 36 14

SHE'LEPH Arabian tribe *Salif*, in Yemen Gen. 10 26

SHE'LESH, Tertius 1 Chron 7 35

SHE-LO'MOTH 1 Chr 24 22 } Peace

SHE'LOMI Num. 34 27 } [in]

SHE'LOMITH Lev 24 11

SHE-LU'MI-EL, *cf.* perhaps An *Silim-ilu* Num. 1 6

SHEM Gen 9 18. *Shem* means 'name' in Heb; but the ancestry of the Old Bn. royal names *Shamsi-Adad* and *Shamshi-ilu* suggests that it was a divine title See *Samsi* and *Shamshai*

SHE'MA, sound, echo Josh 15 26

SHE-MA'IAH, fame 1 Chron. 12 3.

SHE-MA'IAH, the Lord hath heard 1 Kings 12 22

SHE-MAR'IAH, the Lord guardeth 1 Chron 12 5

SHE-ME'BER, the goal Shem is mighty one *Sibu* Gen. 14 2.

SHE'MER, watch 2 Kings 16 24

SHE-MI'DA Num 26 32 } The Name *i e* Jah-

SHE-MI'DAH 1 Chron 7 19 } veh knows, *or* Shem knows.

SHE-MI'DA-ITES, of the family of Shemida Num 26 32.

SHE-MI-RA'MOTH, looks like 'Exalted Name' but perhaps An *Sammuramat*, Semiramis 1 Chron 15 18

SHE-MU'EL. See *Samuel*. Num 34 20

SHEN tooth or peak 1 Sam 7 12

SHEN'AZAR, Bn *Sin-ussur*, Sin protect 1 Chron 3 18

SHE'NIR An Amorite Arab *Sanir* Deut 3 9

SHEPHAM Num. 34 10

SHE-PHA'TH-I-AH 1 Chr 9 8. } The Lord judgeth.

SHE-PHAT'IAH 2 Sam 3 4

SHEPHO Gen 36 23 } Bareness

SHEPHI 1 Chron 1 40

SHEPHAM } The horned ser-
SHE-PHU'PHAM, } pent.
SHE-PHU'PHAN, 1 Chron 8 5

SHERAH, related by blood 1 Chron. 7 24.

SHEREBIAH', sprout of the Lord. Ezra 8 18.

SHERESH, root. 1 Chron 7 16.

SHE-RE'ZER, protect the king! Of Assyrian origin Zech 7 2.

SHESHACH Crypt gram for *Babel* using Heb alphabet backwards; see *Sk h'k*, an old name of Babylon Jer 25 26

SHESHAI Num 13 22

SHESHAN, later pronunciation of *Shashai*, lily 1 Chron 2 31

SHESH-BAZ'ZAR, Sin protect the son? Bn *Shesh-bu-ssur*. Ezra 1 8

SHETH, tumult. See Footnote *Bible* Num. 24 17

SHE'THAR. Est 1 14

SHETHAR-BOZ'NAI, Mithra! the Saviour *Mithrabuzanes*, O.P. *Mithrabuzana* Ezra 5 3

SHEVA Corrupt for 1 Chron. 2 49

SHIB'MAH See *Sibmah*. Num 32 38

SHICRON drunkenness Josh 15 11.

SHIHON destruction Josh 19 19

SHIHOR OF EGYPT See *Sihor*. 1 Chron 13 5

SHI'HOR-LIB'NATH glass-river glass having been made from the sand of *Nahr Zerqa*, 'blue river,' S of Carmel Josh 19 26

SHILHI, shoot or sapling of Jah 1 Kings 22 42

SHILHIM *Cf* Saba in *Silhin* Josh. 15 32

SHIL'LEM recompense. Gen 46 24

SHILLEMITES, of the family of Shallum Num. 26 49

SHILOAH, sending forth of water Isa 8 6

SHILOH secure *Silôn* Josh 18 1

SHILONI man of Shiloh Neh 11 5

SHILONITES, men of Shiloh 1 Chr 9 5

SHILSHAH 1 Chron 7 37.

SHIMEA 1 Chron 3 5. } Fame

SHIMEAH. 2 Sam. 21 21 } [fame

SHIMEAM 1 Chron 9 38 written *Shimeah* in 1 Chron 8 32

SHIMEATH, fame 2 Kings 12 21

SHIMEI, famous 2 Sam. 16 13

SHIMEON Ezra 10. 31 } See *Simeon*

SHIMHI 1 Chron. 8 21 }

SHIMI = SHIMEI. Exod. 6. 17

SHIMMA See *Shimma* 1 Chron. 2 13.

SHIMON. See *Jeshimon* 1 Chron 4 20

SHIMRATH, watch 1 Chron 8 21.

SHIMRI 1 Chron 4. 37 } Watch-

SHIMRITH. 2 Chron 24 26 } ful

SHIMROM. Read *Shimron*. 1 Chron. 7. 1.

SHIMRON Josh. 11 1. } Watch of Meron Inn *Es-Semûnieh*, N of Akka An *Simuranuna*

SHIMRON-MERON Josh. 12. 20.

SHIMSHAI Ezra 4 8 *Cf.* An. *Shamshi-ilu* See *Shamshai*

SHI'NAB *Perhaps* Sin is a father *Perhaps* = An *Sin-abu*, name of Amorite king Gen 14 2

SHINAR, plain or holy land Bn *Sumer*, Eg *Sngar*, T A *Shin'ar* Name carved in *Singar* hills. Gen 10 10

SHIPHI, abundant 1 Chron 4 37

SHIPHMITE, man of Shepham 1 Chron 27. 27

SHIPH'RAH, beauty. Ex. 1 15.

SHIPH'TAN, judge Num 34 24

SHISHA (Corrupt for *Seraiah*.) 1 Ki 4 3

SHISHAK Eg *Shoshenk*; Gk. *Sesonchis* 1st king of 22nd Dynasty c. 1 Ki 11. 40

SHITRAI, scribe 5). K'ri *Shitrai*. 1 Chron 27. 29.

SHIT-TIM, acacias. Num. 25 1.

SHIZA. 1 Chron. 11. 42

SHOA. An *Sutû*, *Sû*; companion people of the *Qutû*, *Qû* See *Kau* Ezek 23 23

SHOBAB, turned back. 2 Sam 5 14.

SHO'BACH. 2 Sam. 10. 16 *Shophach*, q.v.

SHOBAI, he who leads captives. Ezra 2. 42

SHOBAL Gen 36 20

SHOBEK, leaving. Neh 10. 24.

SHO'BI 2 Sam 17 27.

SHOCHO. See *Socho* 2 Chron 28 18.

SHOCHOH See *Socho*. 1 Sam 17. 1.

SHOCO See *Socho* 2 Chron 11. 7.

SHOHAM, pearl. An *simtu*. 1 Chron. 24 27

SHOMER, watchman 1 Chron 7. 32.

SHOPHACH, pouring out 1 Chron 19 16

SHOPHAN Num 32 35

SHUA, welfare 1 Chron. 2 3.

SHUAH An *Sûhu* Tributum Euphrates, S of Carchemish Gen 25 2

SHU'AL, fox 1 Sam 13. 17.

SHUBAEL See *Shebuel*. 1 Chron 24 20

SHUHAM Num. 26. 42 } *Hushim*, q.v.

SHUHITE, man of Shuah. Job 8 1.

SHULAMITE, inhabitant of Shunem Cp *Sarcomites*. Cant 6 13

SHUMATHITES, of the clan of 'the lock' 1 Chron 2 53.

SHUNAMMITE, inhabitant of Shunem 1 Kings 1 3

SHUNEM Eg *Shanama*. Now *Sûlam*. 1 Sam 28 4

SHUNI, secure Gen. 46 16

SHUNITES Num 26 15.

SHUPHAM. Num 26 39 } See *Shephu-*

SHUPPIM. 1 Chr 7. 12 } *phan*

SHUR, wall Gen 16 7

SHUSHAN = *Susa* seat of Persian government An *Shushan* in Elam Neh 1 1

SHUTHALHITES, of the family of Shuthelah Num 26 35.

SHUTHELAH, fresh setting or plant ing Num 26. 35

SIA, gathering Neh 7 47.

SIAHA = SIA Ezra 2 44.

SIBBECHAI, bushman *cf*. 2 Sam 21. 18

SIBMAH, defence *Cf* Sabean townnames *Shibâm*, *Shâmat* Isa. 16 8

SIB-RA'IM *Shamnerivch*, on lake of Kadesh See *Sepharvaim* Ezek 47 16

SICHEM See *Shechem*. Gen 12. 6.

SION 1 Macc. 15 23

SIDDIM, open fields Gen. 14. 3

SIDE 1 Macc. 15 23

SIDON, fishing Eg *Tsidnu*; T.A *Sidûn* Now *Saida* Gen. 10 15

SIDONIANS, men of Sidon Deut. 3. 9

SIHON Num 21 21

SIHOR, black, turbid (name of the Nile) Isa 23 3.

SILAS short for *Silvanus*. Acts 15 22

SILLA, highway = *Mesilla* 2 Kings 12 20

SI-LO'AH. See *Shiloah*. Neh. 3. 15.

SI-LO'AM. See *Shiloah*. John 9. 7.

SILVA'NUS. 1 Thess. 1. 1.

SIMALCU'É, *or Imalcûé* 1 Macc. 11. 39. Josephus: *Malchus*. Probably connected with Ar. *malik*, king.

SIM'E-ON, famous. Gen. 29. 33.

SIM'E-ON NI'GER. Acts 13. 1.

SI'MON. See *Simeon*. Matt. 4. 18.

SIM'RI. Rather *Shimri*, watchful. 1 Chron. 26. 10.

SIN, clay, mud (Aram. *seyîn*). Pelusium (Gk. *pelos*, mud); Eg. *'Imt* (mud), a town on the E. borde- of Egypt, situate in the marshes. Ezek 30. 15 (2) The desert between Elim and *Sinai*, q.v. Exod. 16. 1.

SI'NA. See *Sinai*. Acts 7 30.

SI'NAI, dedicated to the god Sin. Ex. 16. 1.

SI'NIM, identical in form with *plur.* of *Sinite*. (Not the Chinese; *see* Lacouperie's *Western Origin of early Chinese Civilisation*, p. 207.) Isa. 49. 12.

SI'NITE, name of a Syrian people. An. *Sôâm*; near Lebanon, not far from *Nahr 'Arqa* (see *Arkite*). Gen. 10. 17.

SI'ON, Mount. Heb. *Si'on* (different from Sion = Zion), a name of Hermon. Perhaps = height. Deut. 4. 48.

SIPH'MOTH. See *Shiphmite*. 1 Sam 30. 28.

SIP'PAI. 1 Chron. 20. 4. ‖ *Saph*.

SI'RAH, the well of. 2 Sam. 3. 26.

SIR'I-ON, breastplate. Deut. 3. 9.

SI'SA-MAI, a Phn. god (Σέσμαος). 1 Chron. 2. 40.

SIS'E-RA, child (= An. *sisseru, seseru*). Judg. 4. 7.

SIT-NAH, hostility. Gen. 26. 21.

SMYR'NA. Rev. 2. 8.

SO, or SEVE. Either Eg. *Shabaka* (Gk. *Sabakon, Sevechus*), 1st king of 25th Dynasty (the Ethiopic), or a contemporary sub-king in Lower Egypt. Sargon's *Sib'e* must be the same ruler. 2 Kings 17. 4.

SO'CHO. 1 Chron. 4. 18. } A thicket.
SO'CHOH. 1 Kings 4. 10. } *Esh-Shuweikeh.*

SO'COH. Josh. 15. 48.

SO'DI, a favourite of the Lord. Num 13. 10.

SOD'OM. *Cf. Jebel Usdum*, at S W. end of Dead Sea Gen. 10. 19.

SOD'O-MITES Heb *qâdêsh* (*i.e.* male temple-harlot). Deut. 23. 17.

SOL'O-MON (Heb. *Sh'lomoh*), peaceful. 2 Sam. 5. 14.

SO'PA-TER. Acts 20. 4.

SO-PHE'RETH, one who holds the office of a scribe. Neh. 7. 57.

SO'REK, choice vine. Ru. *Sûrîk*. Judg. 16. 4.

SO-SIP'A-TER. Rom. 16. 21.

SOS'THE-NES. Acts 18. 17.

SO'TAI. Ezra 2. 55.

SPAIN. Rom. 15 24.

SPARTA. 1 Macc. 14. 16.

STA'CHYS. Rom. 16. 9.

STEPH'A-NAS, crown. 1 Cor 1. 16.

STE'PHEN, the same. Acts 6. 5.

STOICS (name of a school of Greek philosophers). Acts 17. 18.

SU'AH. 1 Chron. 7. 36.

SU'CA-THITES, men of Suchah (unknown place). 1 Chron. 2. 55

SUC'COTH, booths. Gen. 33. 17.

SUC'COTH-BE'NOTH (Hebrew form of name of Assyrian goddess; perhaps, *Zirpânit*, wife of Merodach). 2 Kings 17. 30.

SUK-KI'IMS, dwellers in dens (G. the Troglodytes, *i.e.* Ethiopian cave-dwellers). 2 Chron. 12. 3.

SU'SA. Est. 11. 3

SU-SAN'CHITES, people of Shushan or Susa (*cf. Shushinak*, their god in the local inscriptions). Ezra 1. 9.

SU-SAN'NA, lily. Luke 8 3.

SU'SI, horseman. Num. 13. 11.

SY'CHAR, drunken (?). John 4. 5.

SY'CHEM. See *Shechem*. Acts 7. 16.

SY-E'NE. Eg. *Sun*; Ar. *Aswân*, Assuan. Ezek. 29. 10.

SYN'TY-CHE. Phil. 4. 2.

SY'RA-CUSE. Acts 28. 12

SYR'I-A, Aram. Judg. 10. 6.

SY'RO-PHE-NIC'I-AN, Syrian Phœnician (as opposed to Libyan Phœnician). Mark 7. 26.

TA'A-NACH. Josh. 12. 21, } Eg. *Ta'anak*. Now
TA'NACH, Josh. 21. 25. } *Ta'annuk*, S. of Megiddo

TA'A-NATH-SHI'LOH. Ru. *'Ain Tâna*, S.E. of *Nablûs*. Josh. 16. 6.

TAB-BA'OTH, signets, rings. Ezra 2. 43.

TAB'BATH, sunken ground (?). Judg. 7. 22.

TA'BE-AL. Isa. 7. 6. } God is good (*Cf.*
TA'BE-EL. Ezra 4. 7. } An. *Tûbu-Bêl*

TA-BE'RAH, burning. Num. 11. 3

TAB'I-THA, gazelle (A word from the popular Aramaic dialect of Palestine.) Acts 9. 36.

TA'BOR. *G'ebel Tûr*. Josh. 19. 22.

TAB'RI-MON (Heb *Tâbrimmôn*), Rimmon is good. 1 Kings 15. 18

TACH'MO-NITE. (Bad reading of received text for 'The *Hachmonite*.') 2 Sam. 23. 8

TAD'MOR, place of palms, Palmyra. 2 Chron. 8. 4

TA'HAN, camp. Num 26. 35.

TA'HA-NITES, of the family of Tahan. Num 26. 35

TA-HAP'A-NES. Jer. 2 16 }
TAH-PAN'HES. Jer. 44. 1. } Daphne; *Tell ed Defenneh.*
TE-HAPH'NE-HES. Ezek. } 30. 18

TA'HATH, station (?). Num 33. 26

TAH-PENES' 1 Kings 11. 19.

TAH'RE-A, cunning. 1 Chron. 9. 41.

TAH'TIM-HOD'SHI. (Bad reading for 'of the Hittites unto Kadesh,' *or* 'unto Hermon.') 2 Sam. 24 6.

TAL'MAI, one's own brother (*or* friend). Num. 13. 22

TAL'MON, dark (?), *or* oppressed. 1 Chr. 9. 17.

TA'MAH, laughter. Neh 7 55.

TA'MAR, palm. Gen. 38. 6.

TAM'MUZ, swine (Turkish *domuz* = Bu. *Dumuzi*) (= Adonis). Ezek. 8 14.

TAN-HU'METH, consolation. Jer. 40 8.

TA'PHATH. 1 Kings 4. 11.

TA'PHON, *or Tephon*. 1 Macc. 9. 50 (= *Beth-tappuah*)

TAP-PU'AH, citrons. *Tuffûh*. Josh. 12 17.

TA'RAH. Rather *Terah*, q.v. Num. 33. 27.

TAR'A-LAH. Josh. 18 27.

TA'REA, cunning. 1 Chron. 8. 35.

TAR'PEL-ITES, people of Tarpel (in Assyria (?)). Ezra 4. 9

TAR'SHISH (*i.e.* Tartessus in Spain). Gen. 10 4.

TAR'SUS. Acts 9. 11.

TAR'TAK. 2 Kings 17 31.

TAR'TAN, commander-in-chief. An. *turtanun, turtannu*, &c., prob. of Sumerian origin (*cf.* Chinese *Titai*). Isa 20 1.

TAT'NAI, or TATTENAI (Aramean pronunciation of Persian *Sisinnes*). Ezra 5. 3.

TE'BAH. See *Tibhath*. Gen. 22. 24

TE-BAL'IAH, the Lord covereth (?). 1 Chron. 26 11.

TE'HIN-NAH, supplication. 1 Chron. 4. 12.

TEKO'A. 2 Chron. 11. 6. See next.

TE-KO'AH, pitching of tents. Ru. *Tekû'a*, S.E. of Bethlehem. 2 Sam 14. 2

TE-KO'ITE, man of Tekoa. Sam. 23. 26.

TEL-A'BIB, storm-heap, *i.e.* ruins left by a cyclone = Bu. *til abûbi* Ezek. 3. 15.

TE'LAH, fracture. 1 Chron. 7. 25.

TE-LA'IM, young lambs. 1 Sam. 15. 4.

TEL-AS'SAR, hill of Asshur. (*Perhaps*, An. *Til-ushurri*, in the Hittite country, or N. Syria.) Isa. 37. 12.

TE'LEM. See *Telaim*. (1) Josh. 15. 24. (2) Ezra 10. 24. *Cf. Talmon*.

TEL-HAR'ESHA. See *Tel-harsa*. Neh. 7. 61.

TEL-HAR'SA, hill of the wood. Ezra 2. 59.

TEL-ME'LAH, hill of salt. Ezra 2. 59.

TE'MA, a desert. An. *Temâ*; Arab. *Teimâ'*. Gen 25 15.

TE'MAN, the south Gen. 36. 15

TE'MANI (the gentilic noun of *Teman*). Gen 36. 34.

TE'ME-NI. 1 Chron. 4. 6.

TE'RAH, delay (?) *Or cf.* An. *turâhu*, wild goat. Gen 11. 24.

TER'A-PHIM, household-god (and gods); like Lat. *Lares* and *Penates*. (Akin to *Rephaim*, ghosts, manes). Judg. 17. 5.

TE'RESH, strict (?). Est. 2. 21.

TER'TI-US. Rom. 16. 22.

TER-TUL'LUS. Acts 24. 1.

THAD-DE'US, darling (from Ar. *thad*, breast (?)). Matt. 10 3.

THA'HASH, dolphin. Gen. 22. 24. (Son of *Nachor*, grampus.)

THA'MAH, laughter. Ezra 2. 53.

THA'MAR. See *Tamar*. Matt. 1. 3.

THAM'NATHA. 1 Macc. 9. 50. See *Timnath-heres*

THA'RA See *Terah*. Luke 3. 34

THAR'SHISH. See *Tarshish*. 1 Kings 10. 22

THAS'SI Peshitta *Tharsi*, guide. 1 Macc. 2 3

THE'BEZ, far-shining. *Tûbâs*, N. of *Nablûs* Judg. 9 50

THECO'E (the Gk form of *Tekoa*). 1 Macc. 9 33.

THE-LAS'AR. See *Telassar*. 2 Kings 19. 12.

THE-OPH'I-LUS, friend of God. Luke 1. 3.

THES-SA-LO-NI'CA. Acts 17 1.

THEU'DAS (short for Theodotus or Theodorus (?)). Acts 5 36.

THIM-NA'THAH. See *Timnath*. Josh. 19. 43.

THOM'AS, a twin. Matt 10 3.

THREE TAVERNS Acts 28. 15

THY-A-TI'RA. Acts 16. 14.

TIBE'RIAS. John 6 1

TI-BE'RI-US Luke 3. 1.

TIB'HATH. T.A. *Tubihi*. 1 Chron. 18 8.

TIB'NI, creature of Jah (= An *Tabni*, *Tabnûa*). 1 Kings 16. 21

TI'DAL. Bn *Tudghula*. Gen. 14. 1.

TIG'LATH-PI-LE'SER, my help is the Son of Esharra (*i.e.* the god Ninip) = An. *Tukulti-apil-Esharra*. 2 Kings 16. 10.

TIK'VAH. 2 Kings 22. 14. } Confi-
TIK'VATH. 2 Chron. 34 22. } dence.

TIL-GATH-PIL-NE'SER. See *Tiglath-pileser*. 1 Chron. 5. 26.
TI'LON. 1 Chron. 4. 20.
TI-MÆ'US, blind. Mark 10. 46.
TIM'NA, holding off. Gen. 36. 12.
TIM'NAH. Josh. 15. 10. } Allotted
TIM'NATH. Gen. 38. 12. } portion.
TIM'NATH-HE'RES, portion of the sun. Same place as *Timnath-serah*. Judg. 2. 9.
TIM'NATH-SE'RAH, abundant portion. Now *Tibneh*. Josh. 19. 50.
TIM'NITE, man of Timnah. Judg. 15. 6.
TI'MON. Acts 6. 5.
TI-MO'THE-US, } Acts 16. 1; 1 Tim.
TIM'O-THY, } 1. 2.
TIPH'SAH, passage, ford. Classical *Thapsacus*. 1 Kings 4. 24.
TI'RAS. The Gk. *Tyrsenoi*, or, *Tyrsi*, or *Tyrrhenoi* (?). Gen. 10. 2.
TI'RA-THITES, men of Tirah. 1 Chron. 2. 55.
TIR'HA-KAH. Eg. *Taharqa*; An. *Tarqu*, 3rd king of 25th Dynasty. 2 Kings 19. 9.
TIR'HA-NAH. 1 Chron. 2. 48.
TIR'I-A. 1 Chron. 4. 16.
TIR'SHA'THA, governor. From a Persian word, meaning "The Viceroy." Ezra 2. 63.
TIR'ZAH, delight. Josh. 12. 24.
TISH'BITE, man of Tishbeh, *perhaps el-Istib* on the *Jabbok* hills, E. of Jordan. 1 Kings 17. 1.
TI'TUS. 2 Cor. 2. 13.
TI'ZITE, man of Tiz. 1 Chron. 11. 45.
TO'AH, humbleness. 1 Chron. 6. 34.
TOB, good. Judg. 11. 3. (? *et-Taiyibeh*, between Edrei and Bozrah.
TOB-AD'O-NI'JAH, the Lord Yah is good. 2 Chron. 17. 8.
TO-BI'JAH. 2 Chron. 17. 8. } The Lord
TO-BI'AH. Ezra 2. 60. } is good.
TO'BIE. Rather *Tubias*. 2 Macc. 5. 13. See *Tob*.
TO'CHEN, amount. 1 Chron. 4. 32. *Ether*, q.v.
TO-GAR'MAH. Some MSS. and G. *Thorgamah*. Some compare An. *Tilgarimmu*, capital of *Melitai-Melitene*. Prob. part of Armenia. Gen. 10. 3.
TO'HU, same as *Toah*. 1 Sam. 1. 1.
TO'I, wandering (?). 2 Sam. 8. 9, 10.
TO'LA, coccus or purple-fish. Gen. 46. 13.
TO'LAD, generation. 1 Chron. 4. 29.
TO'LA-ITES, men of Tola. Num. 26. 23.
TO'PHEL. *Tafileh*. Deut. 1. 1.
TO'PHET, a place of burning. Isa. 30. 33.
TO'PHETH (the same as *Tophet*). 2 Kings 23. 10.
TOR'MAH. Judg. 9. 31, *marg*. See *Variorum Bible*.
TO'U. See *Toi*. 1 Chron. 18. 9.
TRA-CHO-NI'TIS, rugged tract. Luke 3. 1.
TRO'AS. Acts 16. 8.
TRO-GYL'LI-UM. Acts 20. 15.
TROPH'I-MUS. Acts 20. 4.
TRY-PHE'NA, } delicate. Rom. 16. 12.
TRY-PHO'SA, }
TRY'PHON. 1 Macc. 15. 22.
TU'BAL. An. *Tabal*. Gk. *Tibarenoi*, S.E. of Euxine. Gen. 10. 2.
TU'BAL-CAIN. (?) Old Bn. *Tabira*, the bronze and smelter of metals = *Tubal-us*. Gen. 4. 22.
TYCH'I-CUS. Acts 20. 4.
TY-RAN'NUS. Acts 19. 9.
TYRE. 1 Kings 7. 13. } Rock. Heb. *Sor*; An. *Surru*. Eg.
TY'RUS. Ezek. 26. 2. } *Tar*. Gk. *Tyros*. Now *Sûr*.

U'CAL. Not a proper name, see *Variorum Bible*.* Prov. 30. 1.
U'EL. Ezra 10. 34. (Corrupt for *Abiel*?).
U'KNAZ. 1 Chron. 4. 15, *marg*, wrongly.
U'LAI. An. *Ulai*, the Eulaeus, either the *Kerkha* or *Karûn*. Dan. 8. 2.
U'LAM, strength; *or*, fore-court. 1 Chr. 7. 17.
UL'LA, yoke. 1 Chron. 7. 39.
UM'MAH, conjunction. Josh. 19. 30.
UN'NI. 1 Chron. 15. 18.
U'PHAZ, same as Ophir (?). Jer. 10. 9.
UR, city. Old Bn. *Uru*. Now *el-Mugayyar*, on right bank of Euphrates, S. of Babylon. Gen. 11. 28.
UR'BANE [*pronounce* Urban]. Rom. 16. 9.
U'RI, the Lord is light. Exod. 31. 2.
U-RI'AH. 2 Sam. 11. 3. } The Lord
U-RI'AS. Matt. 1. 6. } is light.
U-RI'JAH. 2 Kings 16. 10. }
U'RI-EL, God is light. 2 Chron. 13. 2.
U'RIM and THUM'MIM, biddings and forbiddings (?). Deut. 33. 8.
U'THAI. 1 Chron. 9. 4. (? *Athaiah*).
UZ. Aramaean people in Trachonitis and about Damascus. cf. *Jos. Ant.* 1. 6, 4. An. *Usati*. Gen. 10. 23.
U'ZAI. Neh. 3. 25.
U'ZAL. Arab. *Azal*. Old name of *San'a*, capital of Yemen. Gen. 10. 27.
UZ'ZAH. 2 Sam. 6. 3. } Strength.
UZ'ZA. 1 Chron. 13. 7. }
UZ'ZEN-SHE'RAH, ear or summit of Sheerah. 1 Chron. 7. 24.
UZ'ZI, the Lord is strength. 1 Chron. 6. 5.
UZ-ZI'AH. 2 Kings 15. 13. } The Lord
UZ-ZI'A. 1 Chron. 11. 44. } is strength.
UZ-ZI'EL, God is strength. Ex. 6. 18.
UZ-ZI'EL-ITES, of the family of Uzziel. 1 Chron. 26. 23.

VA-JE-ZA'THA. Est. 9. 9.
VA-NI'AH (?). Ezra 10. 36. Possibly *Jonah*, Heb. letters transposed.
VASH'NI. Not a proper name, see *Variorum Bible*. 1 Chron. 6. 28.
VASH'TI, Atossa (?), wife of Xerxes, with which name others compare *Hadassah*. Est. 1. 9.
VOPH'SI. Num. 13. 14. Perhaps an accidental transposition of *Joseph*.

ZA-A-NA'IM, read *Zaanannim*, Gk. version. Judg. 4. 11.
ZA'A-NAN, rich in flocks. Micah 1. 11.
ZA-A-NAN'NIM, migration. Josh. 19. 33.
ZA'A-VAN, disturbed. Gen. 36. 27.
ZA'BAD, the Lord hath bestowed. 1 Chron. 2. 36, 37.
ZAB-AD-E'ANS. 1 Macc. 12. 31. Now *Zebedani*, village 15 m. N.W. of Damascus.
ZAB'BA-I. Ezra 10. 28. A Palmyrene and Nabathaean name.
ZAB'BUD, bestower. Ezra 8. 14.
ZAB'DI, the Lord is bestower. Josh. 7. 1.
ZAB'DI-EL, God is a bestower. 1 Chr. 27. 2.
ZA'BUD, bestowed. 1 Kings 4. 5.
ZA'BU-LON. See *Zebulun*.
ZAC'CA-I. Ezra 2. 9. } Pure.
ZAC-CHÆ'US. Luke 19. 5. }
ZAC'CHUR. 1 Chron. 4. 26. } Renowned.
ZAC'CUR. Num. 13. 4. }

* *The Holy Bible A.V. with Various Readings and Renderings in English*. Eyre & Spottiswoode. London.

ZACH-A-RI'AH. 2 Kings 14. 29. } Jah remembers.
ZACH-A-RI'AS. Luke 1. 5. }
ZA'CHER, renown. 1 Chron. 8. 31.
ZA'DOK, just. 2 Sam. 8. 17.
ZA'HAM, fat, rank. 2 Chron. 11. 19.
ZA'IR, little. 2 Kings 8. 21.
ZA'LAPH, caper-plant. Neh. 3. 30.
ZAL'MON. 2 Sam. 23. 28. } Shady.
ZAL-MO'NAH. Num. 33. 41. }
ZAL-MUN'NA. Judg. 8. 5.
ZAM'BRI (the same as *Zimri*). 1 Macc. 2. 26.
ZAM-ZUM'MIM, barbarians (?) (= *Zuzim*). Deut. 2. 20.
ZA-NO'AH, stinking. *Zânû'*, E. of *Sorah*. Josh. 15. 34.
ZAPH'NATH - PA - A - NE'AH. G. *Psonthomphanech*. Prlps. Eg. *Tet-ent-pa-ankh*, he who gives the food of life (*Lieblein*). Gen. 41. 45.
ZA'PHON, north. Josh. 13. 27.
ZA'RA. Matt. 1. 3. } Sun rising.
ZA'RAH. Gen. 38. 30. }
ZA'RE-AH. Neh. 11. 29. See *Zorah*.
ZA'RE-ATH-ITES. 1 Chron. 2. 53.
ZA'RED, luxuriant growth. Num. 21. 12.
ZAR'E-PHATH, smelting-place. An. *Sariptu*. Now *Sarafand*. 1 Kings 17. 9.
ZAR'E-TAN. Josh. 3. 16. }
ZAR'E-TA-NAH. 1 Kings 4. 12. } See *Zeredah*.
ZAR'THAN. 1 Kings 7. 46. }
ZA'RETH-SHA'HAR, splendour of dawn. Rn. *Sarah*, S. of *Zerqa Ma'in*. Josh. 13. 19.
ZAR'HITES, men of the family of Zerah. Num. 26. 13.
ZAT'THU (the same as *Zattu*). Neh. 10. 14.
ZAT'TU. Ezra 2. 8.
ZA'VAN. See *Zaavan*. 1 Chron. 1. 42.
ZA'ZA. 1 Chron. 2. 33.
ZEB-A-DI'AH, the Lord has bestowed. 1 Chron. 8. 15.
ZE'BAH, sacrifice. Judg. 8. 5.
ZE-BA'IM, gazelles. Ezra 2. 57.
ZEB'E-DEE. See *Zebadiah*. Matt. 4. 21.
ZE-BI'NA, bought. Ezra 10. 43.
ZE-BO'IIM. Gen. 14. 2. } Gazelles, *or*
ZE'BOIM. Gen. 10. 19. } hyenas.
ZE-BU'DAH, bestowed. 2 Kings 23. 36.
ZE'BUL, God's dwelling (?). (Perhaps shortened from *Baal-zebul*.) Judg. 9. 28.
ZEB'U-LO-NITE, man of Zebulun. Judg. 12. 11.
ZEB'U-LUN (suggests 'dwelling with'). Gen. 30. 20.
ZECH-A-RI'AH. See *Zachariah*.
ZE'DAD, side, neighbour (?). *Sadad*. Num. 34. 8.
ZED-E-KI'AH, righteousness of Jah. 1 Kings 22. 11.
ZE'EB, wolf. Judg. 7. 25.
ZE'LAH, rib. T.A. *Zilû* (?). 2 Sam. 21. 14.
ZE'LEK, fissure. 1 Chron. 11. 39.
ZE-LO'PHE-HAD, shadow of the Fear (i.e. God). Num. 26. 33.
ZE-LO'TES, jealous, *or* zealous. Luke 6. 15.
ZEL'ZAH, heat-shade. 1 Sam. 10. 2.
ZE-MA-RA'IM. *Es-Sumerâ*, E. of Bethel. Josh. 18. 22.
ZEM'A-RITE. People of Simyra: T.A. *Sumur*; An. *Simirra*; Eg. *Samar*. Now *Sumra*, N. of Tripoli. Gen. 10. 18.
ZE-MI'RA, song. 1 Chron. 7. 8.
ZE'NAN. See *Zaanan*. Josh. 15. 37.
ZE'NAS (= *Zenodorus*), given by Zeus. Tit. 3. 13.

ZEPH-A-NI'AH, the Lord hideth. 2 Kings 25. 18.

ZE'PHATH. Judg. 1. 17. } Watch-
ZE'PHO. Gen 36. 11. } tower.

ZEPHA'THAH 2 Chron. 14. 10. (Text corrupt.)

ZE'PHI (the same as *Zepho*). 1 Chron. 1. 36.

ZE'PHON (shortened from Baal-zephon). Num. 26. 15.

ZE-PHO'NITES, men of Zephon. Num. 26. 15.

ZER, narrow. Josh. 19. 35.

ZE'RAH See *Zarah*.

ZE-RAH'IAH, the Lord appeareth. 1 Chron. 6. 6.

ZE'RED. See *Zared*. Deut. 2 13.

ZE-RE'DAH, cooling. *Qarn Ṣartabeh*. 1 Kings 11. 26

ZE-RE-DA'THAH, to Zeredah. 2 Chr. 4. 17.

ZE-RE'RATH, read *Zeredah*. Judg. 7. 22.

ZE'RESH. Est. 5. 10.

ZE'RETH, splendour (?). 1 Chron. 4. 7.

ZE'RI. See *Izri*. 1 Chron. 25. 3.

ZE'ROR, bundle; small stone. 1 Sam. 9. 1.

ZE-RU'AH, leprous 1 Kings 11. 26.

ZE-RUB'BA-BEL, sown at Babylon. 1 Chron 3 19 Bn *Zēr-Bābili*.

ZE-RU'IAH, balm (*or*, creature ?) of Jah. 2 Sam. 2. 18.

ZE'THAN, rich in olives. 1 Chron 7. 10.

ZE'THAR. Est. 1. 10.

ZI'A, movement; terror. 1 Chron. 5. 13

ZI'BA. 2 Sam. 9. 2.

ZIB'E-ON, hyena (?). Gen. 36. 2.

ZIB'IA. 1 Chron. 8 9. } Gazelle.
ZIB'I-AH. 2 Kings 12. 1. }

ZICH'RI, famous (?). Exod. 6. 21.

ZID'DIM, mountain-slopes. Talmud *Caphar-Hatya* (?) = *Ḥaṭṭīn*, W. of lake of Tiberias (?). Josh. 19. 35.

ZID-KI'JAH, Jah is my righteousness. Neh. 10 1.

ZI'DON, fishing. See *Sidon*. Gen. 49. 13.

ZI'HA, dryness. Ezra 2. 43.

ZIK'LAG. Ru *Ẓuḳeilāgah*, S.W. of *Beit Gibrīn*. 1 Sam. 27. 6.

ZIL'LAH, shadow. Gen. 4 19.

ZIL'PAH, dropping, *i.e.* prolific. Gen. 29. 24.

ZIL-THAI, shady, protective. 1 Chron. 8. 20.

ZIM'MAH, counsel. 1 Chron. 6. 20.

ZIM'RAN. Zabram, old town between Mecca and Medina, mentioned by Ptolemy. Gen. 25. 2.

ZIM'RI, of the clan Chamois* (*zemer*, Deut. 14. 5). 1 Kings 16. 9.

ZIN. Num. 13. 21.

ZI'NA. 1 Chron. 23. 10. (*v.* 11, *Zizah*.)

ZI'ON, rock-girt, protected; *or*, perhaps *cippus*, stone pillar (from its original shape). 2 Sam. 5. 7.

ZI'OR, smallness. *Ṣa'ir*, *Ṣi'ir*, N.E. of Hebron. Josh. 15. 54.

ZIPH. Josh. 15 24.

ZI'PHAH. 1 Chron. 4 16.

ZIPH'ION. See *Zephon*. Gen. 46 16.

ZI'PHIMS. Ps 54, title. } Men of Ziph
ZI'PHITES 1 Sam 23. 19. } *Tell Zif*, S. of Hebron

ZIPH'RON. *Cf. Zaferāneh*, between *Homs* and *Ḥamāh*; *Zifrān*, N.E. of Damascus. Num. 34. 9.

ZIP'POR, small bird. Num. 22. 2.

ZIP-PO'RAH (feminine of Zippor). Exod. 2. 21.

ZITH'RI, Heb. *Sithri*, the Lord is a covert. Exod. 6. 22.

ZIZ, flower. 2 Chron. 20. 16.

ZI'ZA. 1 Chron. 4 37. } Breast, teat.
ZI'ZAH. 1 Chron. 23. 11. }

ZO'AN, migration. Eg. *T'a'net*; An *Ṣa'nu*, *Ṣi'nu*. Now *Sān*. Num. 13. 22.

ZO'AR, smallness. Gen. 13 10.

ZO'BA. } Copper sheen; Chalkis,
2 Sam. 10. 8 } on slopes of Lebanon
ZOBAH. } (=T.A. *māt Nuḫash-*
1 Sam. 14. 47. } *shi*, 'copper land.' Halevy). An. *Subiti*.

ZO-BE'BAH, creeping (?). 1 Chron. 4. 8.

ZO'HAR, brightness. Gen 23. 8.

ZO-HE'LETH, serpent. 1 Kings 1. 9.

ZO'HETH. 1 Chron. 4. 20.

ZO'PHAH, cruse (?). 1 Chron. 7. 35, 36.

ZO'PHAI. 1 Chron. 6. 26.

ZO'PHAR. Job 2 11.

ZO'PHIM, watchers. Num. 23. 14.

ZO'RAH, place of hornets (?). T.A. *Ṣarḫa*. Now *Ṣar'ā*, near Beth-shemesh. Judg. 13. 2.

ZO'RA-THITES. 1 Chron. 4 2. } Men of
ZO'RITES. 1 Chron. 2. 54. } Zorah.

ZO'REAH (the same as *Zorah*). Josh. 15. 33.

ZO-ROB'A-BEL. See *Zerubbabel*.

ZU'AR, smallness. Num. 1. 8.

ZUPH, honey-comb. 1 Sam. 9. 5.

ZUR, rock. Num. 25. 15.

ZU'RI-EL, God is my rock. Num. 3. 35.

ZU'RI-SHAD'DAI, Shaddai is my rock. Num. 1 6. *Cf.* An. *Bēl-shadûa*, Bel is my mountain.

ZU'ZIM. (Perhaps weaker pronunciation of *Zamzummim*.) Gen. 14. 5.

* Perhaps rather = *Zimriyah*, "My song is Jah"; and to be compared with T.A. Zimrida, Zimridi = Zimri Adda (Addi, Addu), "The god Hadad is my Song."

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